

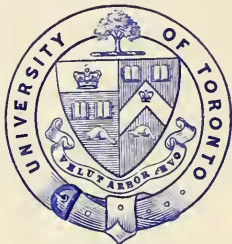
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PHÆDRI FABULÆ.

LIBER PRIMUS.

PROLOGUS.

ÆSOPUS auctor quam materiam reperit,
Hanc ego polivi versibus senariis.
Duplex libelli dos est; quòd risum movet,

Phædri, of Phædrus, a Thracian, who became one of the freedmen of Tiberius. The fables, which he has written, are distinguished for the simplicity, purity, and elegance of their style.

1 *Æsopus*, a Phrygian philosopher, who lived about five hundred years before the Christian era. He excelled all the writers of antiquity in the mode of conveying instruction by alle-

Phæd.

gories; and the fables of Phædrus, as well as others which are still extant, are ascribed to him as the original author.

Æsopus auctor &c. The construction; *Ego polivi senariis versibus hanc materiam, quam Æsopus auctor reperit.*

Materiam, the matter.

2 *Versibus senariis*, in iambic verses consisting of six feet.

3 *Dos*, the use.

Et quòd prudenti vitam consilio monet.
 Calumniari si quis autem voluerit,
 Quòd arbores loquantur, non tantùm feræ,
 Fictis jocari nos meminerit fabulis.

FABULA I.

LUPUS ET AGNUS.

AD rivum eundem lupo et agnus venerant, 5
 Siti compulsi; superior stabat lupo,
 Longèque inferior agnus: tunc fauce improbâ
 Latro incitatus, jurgii causam intulit.
 "Cur," inquit, "turbulentam mihi fecisti aquam
 Istam bibenti?" Laniger contra timens, 10
 "Quî possum, quæso, facere, quod quereris, lupo?
 A te decurrit ad meos haustus liquor."

1 *Vitam monet*, it directs our conduct.

2 *Calumniari si &c.* the construction; *Autem si quis voluerit calumniari, quòd non tantùm feræ, sed arbores loquantur, meminerit nos jocari fictis fabulis.*

Calumniari, to cavil.

6 *Siti*, the ablative case of *sitis*.

Superior, higher up the stream.

7 *Fauce improbâ*, by his ravenous appetite.

8 *Latro*, the robber, the wolf. *Intulit*, invented.

9 *Cur &c.* the construction; *Lupo inquit*, "Cur fecisti istam aquam turbulentam mihi bibenti?"

10 *Laniger: inquit* is here understood.

12 *Ad meos haustus*, to my draughts, to this part of the stream where I am drinking.

Repulsus ille veritatis viribus,
 “Ante hos sex menses malè,” ait, “dixisti mihi.”
 Respondit agnus, “Equidem natus non eram.”
 “Pater, herculè, tuus,” inquit, “maledixit mihi.”
 Atque ita correptum lacerat, injustâ nece. 5
 Hæc propter illos scripta est homines fabula,
 Qui fictis causis innocentes opprimunt.

FABULA II.

ATHENÆ REGEM PETENTES.

ATHENÆ cùm florerent æquis legibus,
 Procax libertas civitatem miscuit,
 Frænumque solvit pristinum licentia. 10

5 *Correptum* : *agnus* is understood.

7 *Fictis causis*, under feigned pretences.

8 *Athenæ*, Athens, a celebrated city of Greece, founded by Cecrops, a native of Egypt, about 1556 years before the Christian era. The city was governed by kings during 486 years, but the monarchical form of government being at length abolished, the supreme power was vested in magistrates

called Archons, who were chosen from the people. By this democracy the state was governed when the events happened, which occasioned this fable.

9 *Procax*, encroaching.

Civitatem miscuit, threw the government of the city into confusion.

10 *Frænum pristinum*, the ancient rein of discipline.

Licentia, licentiousness, unbridled freedom.

Hinc conspiratis factionum partibus,
 Arcem tyrannus occupat Pisistratus.
 Cùm tristem servitutem flerent Attici,
 Non quia crudelis ille, sed quoniam grave
 Omnino insuetis onus, et cœpissent queri, 5
 Æsopus talem tum fabellam retulit.

Ranæ, vagantes liberis paludibus,
 Clamore magno regem petière a Jove,

1 *Conspiratis factionum partibus*, factions conspiring together.

2 *Arcem*, the citadel, the supreme power.

Tyrannus, as if he had been the king; this word does not always signify a cruel or despotic monarch, but sometimes a good king, and sometimes a usurper.

Pisistratus, an eloquent and brave Athenian, the son of Hippocrates. Although Solon and Lycurgus strenuously opposed his ambitious designs, yet by his artifice and popularity he made himself master of the government of his country. Soon after his elevation to the supreme power, conspiracies were formed against him; and in order to keep the people quiet, and to reconcile them to the governor of their city, Æsop delivered the following fable. Though

he was thus assisted by the philosopher, the opposers of Pisistratus succeeded in their endeavours to banish him from Athens, but he was shortly restored to power: he was, however, a second time obliged to fly from his country; and such was the diversity of his fortune, that after having passed eleven years in an obscure retreat in Eubœa, he was again acknowledged as the sovereign of the city, and held the supreme power till his death.

3 *Attici*, the inhabitants of Attica, the Athenians.

4 *Ille: erat* is understood.

Grave: erat is understood.

5 *Omnino insuetis*, to them, who were altogether unaccustomed to any restraint on their liberty.

8 *Jove*, the ablative case of *Jupiter*, the name of the chief of the gods.

Qui dissolutos mores vi compesceret.
 Pater deorum risit, atque illis dedit
 Parvum tigillum; missum quod subitò vadis,
 Motu sonoque terruit pavidum genus.
 Hoc mersum limo cùm jaceret diutius, 5
 Fortè una tacitè profert e stagno caput,
 Et, explorato rege, cunctas evocat.
 Illæ, timore posito, certatim adnatant,
 Lignumque supra turba petulans insilit,
 Quod cùm inquinâssent omni contumeliâ, 10
 Alium rogantes regem misère ad Jovem,
 Inutilis quoniam esset, qui fuerat datus.
 Tum misit illis hydram, qui dente aspero
 Corripere cœpit singulas. Frustrâ necem
 Fugitant inertes; vocem præcludit metus. 15
 Furtim igitur dant Mercurio mandata ad Jovem,
 Afflictis ut succurrat. Tunc contra deus,

1 *Vi*, by the exercise of authority.

2 *Pater deorum*, Jupiter.

3 *Diutius*, the comparative degree of *diù*.

6 *Una: ranarum* is understood.

7 *Explorato rege*, the log of wood, which Jupiter had given them for a king, having been closely examined.

10 *Inquinâssent*, a contraction of *inquinavissent*.

11 *Alium &c.* the construction; *Misère legatos ad Jovem rogantes alium regem*.

15 *Fugitant*, endeavour to avoid.

16 *Mercurio*, to Mercury. This deity, who was the son of Jupiter and Maia, is said to have been employed by the other gods as a messenger.

Mandata ad Jovem, afflictis ut succurrat, a message

“Quia noluistis vestrum ferre,” inquit, “bonum,
Malum perferte.” “Vos quoque, o cives,” ait,
“Hoc sustinete, majus ne veniat malum.”

FABULA III.

GRACULUS SUPERBUS.

NE gloriari libeat alienis bonis,
Suoque potiùs habitu vitam degere, 5
Æsopus nobis hoc exemplum prodidit.

Tumens inani graculus superbiâ,
Pennas, pavoni quæ deciderant, sustulit,
Seque exornavit : deinde contemnens suos,
Formoso se pavonum immiscuit gregi. 10

to Jupiter, to intreat him to succour them in their distress.

1 *Vestrum bonum*, your good fortune.

2 *Malum perferte* : *per* in composition generally signifies entirely, very much, perfectly ; this expression therefore signifies, bear your misfortune with patience till it is ended.

Ait : *Æsopus* is here understood.

3 *Hoc malum*, this evil, the restraints which Pisistratus has now placed on your liberty.

4 *Ne gloriari* &c. the construction ; *Æsopus prodidit hoc exemplum nobis, ne libeat cuidam gloriari alienis bonis, potiùsque libeat illi degere vitam suo habitu*.

Alienis bonis, in the advantages of others.

5 *Suo habitu*, in his own station.

Vitam degere, to live.

6 *Hoc exemplum*, this example, this fable.

9 *Suos*, the birds of his own kind, jackdaws.

Illi impudenti pennas eripiunt avi,
 Fugantque rostris. Malè mulctatus, graculus
 Redire mœrens cœpit ad proprium genus;
 A quo repulsus, tristem sustinuit notam.
 Tum quidam ex illis, quos priùs despexerat, 5
 “Contentus nostris si fuisses sedibus,
 Et, quod natura dederat, voluisses pati,
 Nec illam expertus esses contumeliam,
 Nec hanc repulsam tua sentiret calamitas.”

FABULA IV.

CANIS PER FLUVIUM CARNEM FERENS.

AMITTIT meritò proprium, qui alienum appetit. 10

Canis, per flumen carnem dum ferret nataus,
 Lympharum in speculo vidit simulacrum suum,
 Aliamque prædam ab alio ferri putans,

2 *Fugant, cum* is here understood.

Malè mulctatus, severely punished.

4 *Tristem notam*, a sad mark of disgrace.

5 *Quidam: inquit* is here understood.

Ex illis: graculis is here understood.

6 *Nostris sedibus*, with our station.

8 *Nec expertus esses*, you would neither have experienced.

10 *Alienum*, that which belongs to another.

11 *Carnem*, a piece of flesh.

12 *Lympharum in speculo*, in the watery mirror.

13 *Alic: cane* is here understood.

Eripere voluit; verùm decepta aviditas,
 Et, quem tenebat, ore demisit cibum,
 Nec, quem petebat, adeò potuit attingere.

FABULA V.

VACCA, CAPELLA, OVIS, ET LEO.

NUNQUAM est fidelis cum potente societas :
 Testatur hæc fabella propositum meum. 5

Vacca, et capella, et patiens ovis injuriæ,
 Socii fuère cum leone in saltibus.

Hi cùm cepissent cervum vasti corporis,
 Sic est locutus, partibus factis, leo :

“ Ego primam tollo, nominor quia leo ; 10
 Secundam, quia sum fortis, tribuetis mihi ;
 Tum quia plùs valeo, me sequetur tertia ;

1 *Decepta* : est is here understood.

3 *Nec potuit adeò*, and after all was not able.

Attingere : *cibum* is here understood.

4 *Fidelis*, binding.

Potente : *homine* is here understood.

Societas, an alliance.

5 *Propositum meum*, my proposition, my assertion.

6 *Patiens ovis injuriæ*, a sheep patient under cruelty.

8 *Vasti corporis*, of a very large size.

9 *Partibus factis*, the stag being divided into four shares.

10 *Primam* : *partem* is here understood.

12 *Quia plùs valeo*, because I am more powerful than you.

Me sequetur, shall be my property.

Malo afficietur, si quis quartam tetigerit.”
Sic totam prædam sola improbitas abstulit.

FABULA VI.

VULPES ET PERSONA TRAGICA.

PERSONAM tragicam fortè vulpes viderat :
“O quantas species!” inquit, “cerebrum non habet!”
Hoc illis dictum est, quibus honorem et gloriam
Fortuna tribuit, sensum communem abstulit.

FABULA VII.

LUPUS ET GRUS.

QUI pretium meriti ab improbis desiderat,
Bis peccat; primùm quoniam indignos adjuvat,
Impunè abire deinde quia jam non potest.
Os devoratum fauce cùm hæreret lupi, 10
Magno dolore victus, cœpit singulos
Illicere pretio, ut illud extraherent malum.
Tandem persuasa est jurejurando gruis;

1 *Malo afficietur*, he shall severely suffer for it.

3 *Personam tragicam*, a tragedian's mask.

4 *O quanta species*, O how beautiful an appearance.

7 *Meriti*, for a friendly action.

Desiderat, expects.

8 *Peccat*, errs.

9 *Deinde*, secondly.

Jam, when he has assisted them.

11 *Singulos*, the other animals one by one.

12 *Illud malum*, the bone.

13 *Jurejurando: lupi* is here understood.

Grus, the ancient mode of writing *grus*.

Gulæque credens colli longitudinem,
 Periculosam fecit medicinam lupo,
 Pro quo cùm pactum flagitaret præmium,
 “Ingrata es,” inquit, “ore quæ nostro caput
 Incolume abstuleris, et mercedem postules.” 5

FABULA VIII.

PASSER ET LEPU'S.

SIBI non cavere, et aliis consilium dare,
 Stultum esse, paucis ostendamus versibus.

Oppressum ab aquilâ, fletus edentem graves,
 Leporem objurgabat passer; “Ubi pernicitas [10
 Nota,” inquit, “illa est? quid ita cessârunt pedes?”
 Dum loquitur, ipsum accipiter nec opinum rapit,
 Questuque vano clamitantem interficit.
 Lepus semianimus mortis in solatio;

1 *Gulæ*: *lupi* is here understood.

Colli longitudinem, her long neck.

2 *Periculosam*, dangerous to herself.

Medicinam, a cure.

4 *Inquit*: *lupus* is here understood.

6 *Sibi non* &c. the construction; *Ostendamus paucis*

versibus esse stultum non cavere sibi, et dare consilium aliis.

Sibi non cavere, not to take care of ourselves.

10 *Cessârunt*, a contraction of *cessaverunt*.

13 *Lepus*: *ait* is here understood.

Mortis in solatio, as some consolation in its own death.

“ Qui modò securus nostra irridebas mala,
Simili querelâ fata deploras tua.”

FABULA IX.

LUPUS ET VULPES, JUDICE SIMIO.

QUICUNQUE turpi fraude semel innotuit,
Etiam si verum dicit, amittit fidem.
Hoc attestatur brevis Æsopi fabula.

Lupus arguebat vulpem furti crimine ;
Negabat illa se esse culpæ proximam :
Tunc judex inter illos sedit simius.
Uterque causam cùm perorâssent suam,
Dixisse fertur simius sententiam ;
“ Tu non videris perdidisse, quod petis ;
Te credo surripuisse, quod pulchrè negas.”

FABULA X.

ASINUS ET LEO VENANTES.

VIRTUTIS expers, verbis jactans gloriam,

1 *Securus*, thinking your-
self safe.

3 *Semel innotuit*, is once
become notorious.

4 *Amittit fidem*, loses his
credit.

6 *Arguebat vulpem furti
crimine*, accused the fox of
the crime of theft.

9 *Perorâssent*, for *perora-
vissent*.

11 *Tu: lupe* is understood.

12 *Te: vulpes* is under-
stood.

Pulchrè negas, you plau-
sibly deny.

13 *Virtutis*, of courage.

Expers: homo is here un-
derstood.

Verbis jactans gloriam,
speaking of himself in boast-
ing terms.

Ignotos fallit, notis est derisui.

Venari, asello comite, cùm vellet leo,
 Contextit illum frutice, et admonuit simul,
 Ut insuètâ voce terreret feras,
 Fugientes ipse exciperet. Hîc auritulus 5
 Clamorem subitò totis tollit viribus,
 Novoque turbat bestias miraculo:
 Quæ, dum paventes exitus notos petunt,
 Leonis affliguntur horrendo impetu:
 Qui, postquam cæde fessus est, asinum evocat, 10
 Inbetque vocem premere; tunc ille insolens,
 “Qualis videtur opera tibi vocis meæ?”
 “Insignis,” inquit; “sic, ut nisi nôssem tuum
 Animum genusque, simili fugissem metu.”

1 *Ignotos*, those who do not know him.

Derisui, a jest. The verb *sum* is followed by two datives. Understand *par* or *aptus derisui*.

4 *Insuètâ voce*, with his strange braying.

5 *Fugientes: feras* is here understood.

Ipsè, he, the lion.

Auritulus, the long-eared ass.

7 *Novo miraculo*, by a strange prodigy; as the ass

was concealed in a bush, the other beasts could not tell whence the unusual sound they heard proceeded.

8 *Exitus notos*, their usual ways of escape.

11 *Vocem premere*, to cease braying.

Ille: ait is understood.

12 *Qualis videtur &c.* what do you think of the service which my voice has rendered you?

14 *Animum*, cowardice.

FABULA XI.

CERVUS AD FONTEM.

LAUDATIS utiliora, quæ contempseris,
Sæpe inveniri, hæc exerit narratio.

Ad fontem cervus, cùm bibisset, restitit,
Et in liquore vidit effigiem suam.

Ibi dum ramosa mirans laudat cornua, 5

Crurumque nimiam tenuitatem vituperat,

Venantum subitò vocibus conterritus,

Per campum fugere cœpit, et cursu levi

Canes elusit. Sylva tum excepit ferum,

In quâ retentis impeditus cornibus, 10

Lacerari cœpit morsibus sævis canum.

Tunc moriens vocem hanc edidisse dicitur :

“ O me infelicem ! qui nunc demum intelligo,

Utilia mihi quàm fuerint, quæ despexeram,

Et, quæ laudâram, quantum luctûs habuerint.” 15

1 *Laudatis*, &c. ; the construction : *Hæc narratio exerit ea, quæ contempseris, sæpe inveniri utiliora laudatis.*

Laudatis, than those things, which you commend.

6 *Vituperat*, finds fault with.

7 *Venantum*, for *venantium hominum*.

10 *Retentis impeditus cornibus*, stopped by his horns being entangled in the boughs of the trees.

2 *Vocem hanc*, this speech, these words.

15 *Et, quæ*, &c. ; the construction : *Et quantum luctûs ea habuerint, quæ laudâram.*

FABULA XII.

VULPES ET CORVUS.

QUI se laudari gaudent verbis subdolis,
Serâ dant pœnas turpes pœnitentiâ.

Cùm de fenestrâ corvus raptum caseum
Comesse vellet; celsâ residens arbore,
Hunc vidit vulpes; deinde sic cœpit loqui: 5
“ O qui tuarum, corve, pennarum est nitor!
Quantum decoris corpore et vultu geris!
Si vocem haberes, nulla prior ales foret.”
At ille stultus, dum vult vocem ostendere,
Amisit ore caseum, quem celeriter 10
Dolosa vulpes avidis rapuit dentibus.
Tum demum ingemuit corvi deceptus stupor.
Hâc re probatur, ingenium quantum valet,
Virtute et semper prævalet sapientia.

FABULA XIII.

EX SUTORE MEDICUS.

MALUS cùm sutor, inopiâ deperditus, 15

1 *Gaudent*, are pleased.

9 *Ille*, the crow.

3 *Cùm de*, &c.; the construction: *Cùm corvus*, *residens celsâ arbore*, *vellet comesse caseum raptum de fenestrâ*.

Vocem ostendere, to give the fox a proof of the melody of his voice.

6 *Qui est nitor*, how great is the elegance!

12 *Corvi stupor*, the stupid crow.

8 *Vocem*, a musical voice.

13 *Re*, fable.

Prior. *Te* is here understood.

14 *Virtute*, strength.

Medicinam ignoto facere cœpisset loco,
 Et venditaret falso antidotum nomine,
 Verbosis acquisivit sibi famam strophis.
 Hic cum jaceret morbo confectus gravi
 Rex urbis, ejus experiendi gratiâ, 5
 Scyphum poposcit; fusâ dein simulans aquâ
 Antidoto miscere illius se toxicum,
 Hoc bibere jussit ipsum, posito præmio.
 Timore mortis, ille tum confessus est,
 Non artis ullâ medicum se prudentiâ, 10
 Verùm stupore vulgi factum nobilem.
 Rex, advocatâ concione, hæc edidit:

1 *Medicinam facere*, to practise physic.

Ignoto loco, in a place where he was a stranger.

2 *Antidotum*, a medicine which counteracts the effect of poison.

3 *Verbosis strophis*, by means of canting tricks.

4 *Morbo confectus gravi*, suffering under a violent disease.

5 *Ejus*, his skill.

6 *Fusâ dein, &c.*; the construction: *Dein aquâ fusâ simulans se miscere toxicum antidoto illius, jussit ipsum bibere hoc, posito præmio.*

8 *Ipsum*, the pretended physician.

Posito præmio, a reward being offered him.

9 *Timore mortis*, through fear of death. This pretended physician, supposing that the king had really mixed poison with the medicine he had given him, and knowing that his antidote could not counteract its effect, when he was commanded to drink the supposed mixture, was obliged to save his life by acknowledging his ignorance.

10 *Non artis, &c.*; the construction: *Se factum esse medicum non ullâ prudentiâ artis, verùm se factum esse nobilem stupore vulgi*

Prudentiâ, knowledge.

12 *Hæc. Verba* is here understood.

“ Quantæ putatis esse vos dementiæ,
 Qui capita vestra non dubitatis credere,
 Cui calceandos nemo commisit pedes ? ”

Hoc pertinere verè ad illos dixerim,
 Quorum stultitiâ quæstus impudentiæ est. 5

FABULA XIV.

ASINUS ET SENEX PASTOR.

IN principatu commutando civium,
 Nil præter domini nomen mutant pauperes.
 Id esse parva verum, hæc fabella indicat.

Asellum in prato timidus pascebat senex.
 Is, hostium clamore subito territus, 10
 Suadebat asino fugere, ne possent capi.
 At ille lentus, “ Quæso, num binas mihi
 Clitellas impositurum victorem putas ? ”

1 *Quantæ putatis esse vos dementiæ*, how mad must you think yourselves! from whose folly the profit of impudence is derived.

2 *Capita vestra*, your lives.

3 *Cui. Illi* is understood before *cui*.

5 *Quorum stultitiâ*, &c.,

6 *In principatu commutando*, in changing the government.

8 *Id*, this assertion.

12 *Ille*, the ass; *ait* is here understood.

Senex negavit. “Ergo quid refert mea,
Cui serviam, clitellas dum portem meas?”

FABULA XV.

OVIS, CANIS, ET LUPUS.

SOLENT mendaces luere pœnas malefici.

Calumniator ab ove cùm peteret canis,
Quem commodâsse panem se contenderet, 5
Lupus, citatus testis, non unum modò
Deberi dixit, verùm affirmavit decem.
Ovis, damnata falso testimonio,
Quod non debebat, solvit; post paucos dies
Bidens jacentem in foveâ prospexit lupum; 10
“Hæc,” inquit, “merces fraudis a superis datur.”

FABULA XVI.

CANIS PARTURIENS.

HABENT insidias hominis blanditiæ mali;

- | | |
|--|---|
| 1 <i>Negavit</i> , said that the conqueror would not. | <i>lumniator peteret ab ove panem, quem contenderet commodâsse ovi.</i> |
| <i>Ergo. Asinus respondit</i> is here understood. | <i>Calumn'ator</i> , a false accuser. |
| 3 <i>Luere pœnas malefici</i> , to suffer punishment for their wickedness. | 6 <i>Unum</i> , one piece of bread. |
| 4 <i>Calumniator ab, &c.</i> ; the construction: <i>Cùm canis ca-</i> | 7 <i>Deberi</i> , was owing. |
| | 12 <i>Habent insidias</i> are treacherous. |

Quas ut vitemus, versus subjecti monent.

Canis parturiens, cùm rogâsset alteram
 Ut foetum in ejus tugurio deponeret,
 Facilè impetravit: dein reposcenti locum
 Preces admovit, tempus exorans breve, 5
 Dum firmiores catulos posset ducere.
 Hôc quoque consumpto, flagitare validiùs
 Cubile cœpit: "Si mihi et turbæ meæ
 Par," inquit, "esse potueris, cedam loco."

FABULA XVII.

CANES FAMELICI.

STULTUM consilium non modò effectu caret, 10
 Sed ad perniciem quoque mortales devocat.

Corium depressum in fluvio viderunt canes;
 Id ut comesse extractum possent faciliùs,
 Aquam cœpère ebibere: sed rupti priùs
 Periêre quàm, quod petierant, contingerent. 15

2 *Alteram, canem* understood.

4 *Reposcenti, alteri cani* understood.

7 *Hôc. Tempore* is understood

8 *Turbæ, my young ones.*

9 *Cedam loco, I will give up the kennel.*

10 *Non modò caret, is not only without.*

14 *Sed rupti, &c.; the construction: sed rupti periêre priùs quàm contingerent corium, quod petierant.*

FABULA XVIII.

LEO SENEX ET ASINUS.

QUICUNQUE amisit dignitatem pristinam,

Ignavis etiam jocus est in casu gravi.

Defectus annis et desertus viribus

Leo cùm jaceret, spiritum extremum trahens,

Aper fulmineis ad eum venit dentibus, 5

Et vindicavit ictu veterem injuriam ;

Infestis taurus mox confodit cornibus

Hostile corpus. Asinus, ut vidit ferum

Impunè lædi, calcibus frontem exterit.

At ille expirans, “ Fortes indignè tuli 10

Mihi insultare ; te, naturæ dedecus,

Quòd ferre cogor, certè bis videor mori.”

FABULA XIX.

MUSTELA ET HOMO.

MUSTELA ab homine prensa, cùm instantem necem

Effugere vellet, “ Quæso,” inquit, “ parcas mihi,

Quæ tibi molestis muribus purgo domum.” 15

Respondit ille, “ Faceres si causâ meâ,

2 *Etiam*, even.

3 *Annis*, with old age.

4 *Spiritum extremum trahens*, at the point of death.

5 *Fulmineis dentibus*, with fierce tusks.

8 *Corpus, leonis* is here understood.

10 *Ille*, the lion ; *ait* is here understood.

Fortes. Feras is here understood.

15 *Tibi domum*, your house.

16 *Faceres. Hoc* is under-

stood

Gratum esset, et dedissem veniam supplici:
 Nunc quia laboras, ut fruaris reliquiis,
 Quas sunt rosuri, simul et ipsos devores,
 Noli imputare vanum beneficium mihi.”
 Atque ita locutus, improbam letho dedit. 5

Hoc in se dictum debent illi agnoscere,
 Quorum privata servit utilitas sibi,
 Et meritum inane jactant imprudentibus.

FABULA XX.

CANIS FIDELIS.

REPENTE liberalis stultis gratus est,
 Verùm peritis irritos tendit dolos. 10

Nocturnus cùm fur panem misisset cani,
 Objecto tentans an cibo posset capi,
 “Heus, si,” inquit, “linguam vis meam præcludere,
 Ne latrem pro re domini, multùm falleris:
 Namque ista subita me jubet benignitas 15

1 *Gratum*. *Mihi* is understood.

Supplici. *Tibi* is understood.

3 *Rosuri sunt*. *Mures* is understood.

5 *Improbam*, the deceitful weasel.

6 *In se*, against them.

7 *Quorum privata, &c.*, whose services are profitable to themselves alone, and who

boast before the simple of their pretended public merit.

9 *Liberalis*. *Homo* is here understood.

10 *Irritos tendit dolos*, he lays snares in vain.

11 *Misisset*, had thrown.

12 *Capi*, be bribed.

14 *Pro re domini*, to preserve the property of my master.

Vigilare, facias ne meâ culpâ lucrum."

FABULA XXI.

RANA RUPTA ET BOS.

INOPS, potentem dum vult imitari, perit.

In prato quondam rana conspexit bovem,
 Et, tacta invidiâ tantæ magnitudinis,
 Rugosam inflavit pellem : tum natos suos 5
 Interrogavit, an bove esset latior ;
 Illi negârunt. Rursus intendit cutem
 Majore nisu, et simili quæsivit modo,
 Quis major esset ; illi dixerunt bovem.
 Novissimè indignata, dum vult validiùs 10
 Inflare sese, rupto jacuit corpore.

FABULA XXII.

CANIS ET CROCODILUS.

CONSILIA qui dant prava cautis hominibus,
 Et perdunt operam, et deridentur turpiter.

Canes currentes bibere in Nilo flumine,

2 *Perit*, is ruined.

11 *Jacuit*, she died.

12 *Consilia prava*, insidious advice.

14 *Canes currentes*, &c. ; the construction : *Traditum est canes bibere in flumine Nilo*

currentes, ne rapiantur a crocodilis.

Nilo, the river Nile. This celebrated river flows from an unknown source through the middle of Egypt into the Mediterranean sea.

A corcodilis ne rapiantur, traditum est.
 Igitur cùm currens bibere cœpisset canis,
 Sic corcodilus, "Quamlibet lambe otio;
 Accede, pota leniter, et noli dolos,"
 Inquit, "vereri." At ille, "Facerem meherculè, 5
 Nisi esse scirem carnis te cupidum meæ."

FABULA XXIII.

VULPES ET CICONIA.

NULLI nocendum; si quis verò læserit,
 Mulctandum simili jure fabella admonet.

Vulpes ad cœnam dicitur ciconiam
 Prior invitâsse, et illi in patinâ liquidam 10
 Posuisse sorbitionem, quam nullo modo
 Gustare esuriens potuerit ciconia;
 Quæ, vulpem cùm revocâsset, intrito cibo
 Plenam lagenam posuit; huic rostrum inserens,

1 *Corcodilis*. So the metre
 quires to be read for
ocodilis.

3 *Corcodilus*. *Ait* is here
 understood.

Quamlibet lambe otio, lap
 at your leisure as much as
 you please.

5 *Ille*, the dog; *inquit* is
 here understood.

6 *Nisi esse, &c.*; the con-

struction: *Nisi scirem te esse
 cupidum meæ carnis*.

7 *Nulli nocendum*. *Est* is
 here understood; we must
 not injure any person.

8 *Mulctandum*. *Esse* is un-
 derstood.

10 *Illi*, before her.

13 *Intrito*, minced.

14 *Huic*. *Lagenæ* is here
 understood.

Satiatur ipsa, torquet convivam fame :
 Quæ cùm lagenæ frustrâ collum lamberet,
 Peregrinam sic locutam volucrem accepimus,
 “ Sua quisque exempla debet æquo animo pati.”

FABULA XXIV.

CANIS, THESAURUS, ET VULTURIUS.

HÆC res avaris esse conveniens potest, 5
 Et qui humiles nati, dici locupletes student.

Humana effodiens ossa, thesaurum canis
 Invenit, et violârat quia manes deos,
 Injecta est illi divitiarum cupiditas,
 Pœnas ut sanctæ religioni penderet. 10

3 *Peregrinam volucrem*, the bird of passage ; a bird which flies at the approach of a particular season to another country.

Locutam. Esse is here understood.

4 *Æquo animo*, patiently.

5 *Res*, fable.

Conveniens, applicable.

6 *Qui. Iis* is understood before *qui*.

8 *Violârat manes deos*, he committed sacrilege against the shades of the dead. *Manes* is a term, which the

Romans applied to the souls of men after they were separated from the body ; they imagined that they immediately became deities, and presided over places of burial and the monuments of the dead. Hence, the words *Diis manibus* were always engraven on their tombs ; and to molest the ashes of the dead was considered a heinous offence against the infernal deities.

10 *Sanctæ religioni*, to the sacred religion, against which he had offended.

Itaque aurum cùm custodit, oblitus cibi,
 Fame est consumptus ; quem stans vulturius super
 Fertur locutus, “ O canis, meritò jaces ;
 Qui concupîsti subitò regales opes,
 Trivio conceptus, et educatus stercore.” 5

FABULA XXV.

VULPES ET AQUILA.

QUAMVIS sublimes debent humiles metuere,
 Vindicta docili quia patet solertiæ.

Vulpinos catûlos aquila quondam sustulit,
 Nidoque posuit pullis, escam ut carperent.
 Hanc persecuta mater orare incipit, 10
 Ne tantum miseræ luctum importaret sibi.
 Contempsit illa, tuta quippe ipso loco.
 Vulpes ab arâ rapuit ardentem facem,
 Totamque flammis arborem circumdedit,

2 *Quem stans, &c.* ; the construction : *Super quem vulturius stans fertur locutus esse.*

3 *Meritò jaces*, you have deservedly suffered the punishment of death.

4 *Regales*, splendid, great.

6 *Quàmvis sublimes*, all men, in however high a station they may be.

7 *Docili solertiæ*, to a quick invention.

9 *Nido*. *In* is here understood.

10 *Mater*, the mother of the cubs, the old fox.

12 *Contempsit illa*, the eagle attended not to her request.

Ipsa loco, by the peculiar nature and situation of the place.

Hosti dolorem damno miscens sanguinis.
 Aquila, ut periclo mortis eriperet suos,
 Incolumes natos supplex vulpi tradidit.

FABULA XXVI.

RANÆ METUENTES TAURORUM PRÆLIA.

HUMILES laborant, ubi potentes dissident.

Ranæ, in palude pugnam taurorum intuens, 5

“Heu, quanta nobis instat perniciēs!” ait.

Interrogata ab aliâ, eür hoc diceret,

De principatu cüm decertarent gregis,

Longèque ab illis degerent vitam, boves:

“Est statio separata, ac diversum genus; 10

Sed, pulsus regno nemoris, qui profugerit,

Paludis in secreta veniet latibula,

Et proculcatas obteret duro pede.

Caput ita ad nostrum furor illorum pertinet.”

FABULA XXVII.

MILVIUS ET COLUMBÆ.

QUI se committit homini tutandum improbo, 15

1 *Miscens*, occasioning at the same time.

Sanguinis, of her cubs.

2 *Suos*, her own young ones.

4 *Laborant*, suffer.
Phæd.

7 *Aliâ*: ranâ is here understood.

10 *Est*: rana ait understood.

11 *Qui*, the bull which.

13 *Proculcatas obteret*, will trample us frogs to death

Auxilia dum requirit, exitium invenit.

Columbæ sæpe cùm fugissent milvium

Et celeritate pennæ vitâssent necem,

Consilium raptor vertit ad fallaciam,

Et genus inermis tali decepit dolo;

5

“ Quare sollicitum potiùs ævum ducitis,

Quàm regem me creatis icto fœdere,

Qui vos ab omni tutas præstem injuria?”

Illæ credentes tradunt sese milvio,

Qui, regnum adeptus, cœpit vesci singulas,

10

Et exercere imperium sævis unguibus.

De reliquiis tunc una, “ Meritò plectimur.”

4 *Raptor*, the bird of prey,
the kite.

6 *Quare*, *milvius ait* un-
derstood.

7 *Icto fœdere*, a treaty
being made.

8 *Tutas præstem*, may un-
dertake to protect.

12 *Una*, *columba inquit* un-
derstood.

Reliquiis is here a trisyllable.

PHÆDRI FABULARUM

LIBER SECUNDUS.

PROLOGUS.

EXEMPLIS continetur *Æsopi* genus;
Nec aliud quidquam per fabellas quaeritur,
Quam corrigatur error ut mortalium,
Acuatque sese diligens industria.
Quicumque fuerit ergo narranti jocus, 5
Dum capiat aurem, et servet propositum suum,
Re commendatur, non auctoris nomine.
Equidem omni curâ morem servabo senis;

- | | |
|---|--|
| 1 <i>Continetur</i> , consists of.
<i>Genus</i> , the manner of writing. | 6 <i>Servet propositum suum</i> , illustrates the moral intended to be conveyed. |
| 2 <i>Quaeritur</i> , is aimed at. | 7 <i>Re</i> , for its own sake. |
| 4 <i>Acuat se</i> , may exert itself still more. | 8 <i>Senis</i> : <i>Æsopi</i> is understood. |
| 5 <i>Narranti: mihi</i> is understood. | |

Sed si libuerit aliquid interponere,
 Dictorum sensus ut delectet varietas,
 Bonas in partes, lector, accipias velim.
 Ita sic rependet ipsa breuitas gratiam;
 Cujus verbosa ne sit commendatio, 5
 Attende cur negare cupidis debeas,
 Modestis etiam offerre, quod non petierint.

FABULA I.

IUVENCUS, LEO, ET PRÆDATOR.

SUPER IUVENCUM stabat dejectum lēo:
 Prædator intervenit, partem postulans;
 “Darem,” inquit, “nisi soleres parte sumere:” 10
 Et improbum rejecit. Fortè innoxius
 Viator est deductus in eundem locum,
 Feroque viso, retulit retro pedem.
 Cui placidus ille, “Non est quod timeas,” ait;
 “Et, quæ debetur pars tuæ modestiæ, 15

5 *Verbosa*, tedious.6 *Attende*, observe.10 *Per te*, of your own
accord, by force.12 *Deductus est*, came as
he was travelling on.13 *Retulit retro pedem*,
drew back.14 *Ille*, the lion.*Non est quod timeas*, you
have nothing to fear.15 *Et, quæ, &c.*; the con-
struction: *Et audacter tolle*
partem, quæ pars debetur tuæ
modestiæ.

Audacter tolle." Tunc, diviso tergore,
Sylvas petivit, homini ut accessum daret.

Exemplum egregium prorsus et laudabile;
Verùm est aviditas dives, et pauper pudor.

FABULA II.

HOMO ET CANIS.

LACERATUS quidam morsu vehementis canis, 5
Tinctum cruore panem misit malefico,
Audierat esse quod remedium vulneris.
Tunc sic Æsopus, "Noli coram pluribus
Hoc facere canibus, ne nos vivos devorent,
Cùm scierint esse tale culpæ præmium." 10
Successus improborum plures allicit.

FABULA III.

AQUILA, FELIS, ET APER.

AQUILA in sublimi quercu nidum fecerat;

1 *Tergore*, the carcass of the bullock.

2 *Homini ut accessum daret*, that the man might approach without fear.

5 *Vehementis*, of an enraged.

6 *Malefico*: *cani* is here understood.

8 *Æsopus*: *ait* is here understood.

11 *Plures allicit*, tempts more to do the same.

12 *In sublimi quercu*, on the top of an oak. As Horace: *sublimi flagello*.

Felis, cavernam nacta in mediâ, pepererat;
 Sus nemoricultrix foetum ad imam posuerat.
 Tum fortuitum felis contubernium
 Fraude et scelestâ sic evertit malitiâ:
 Ad nidum scandit volucris; "Pernicies," ait, 5
 "Tibi paratur, forsân et miseræ mihi;
 Nam fodere terram quòd vides quotidie
 Aprum insidiosum, quercum vult evertere,
 Ut nostram in plano facilè progeniem opprimat."
 Terrore offuso, et perturbatis sensibus, 10
 Direpit ad cubile setosæ suis;
 "Magno," inquit, "in periculo sunt nati tui;
 Nam simul exieris pastum cum tenero grege,
 Aquila est parata rapere porcellos tibi."
 Hunc quoque timore postquam complevit locum, 15
 Dolosa tuto condidit sese cavo:
 Inde evagata noctu suspenso pede,
 Ubi escâ se replevit et prolem suam,
 Pavorem simulans, prospicit toto die.

1 *Mediâ*: *quercu* is understood.

2 *Ad imam*, at the bottom of the tree.

8 *Aprum insidiosum*, that the treacherous pig. *Aper* is of the *epicene* gender; hence, although it here signifies a sow, an adjective in the masculine gender is used with it.

9 *Plano*: *solo* is understood.

Ut facilè opprimat, that she may easily seize.

10 *Terrore offuso*, terror being excited in the eagle.

17 *Suspenso pede*, softly.

19 *Prospicit*, she looks around, as if apprehensive of danger

Ruinam metuens, aquila ramis desidet;
 Aper, rapinam vitans, non prodit foras.
 Quid multa? Inediâ sunt consumpti cum suis,
 Felisque catulis largam præbuerunt dapem.

Quantum homo bilinguis sæpe concinnet mali, 5
 Documentum habere stulta credulitas potest.

FABULA IV.

CÆSAR AD ATRIENSEM.

Est ardelionum quædam Romæ natio,
 Trepidè concursans, occupata in otio,
 Gratis anhelans, multa agendo nihil agens,
 Sibi molesta, et aliis odiosissima. 10

Hanc emendare, si tamen possum, volo
 Verâ fabellâ: pretium est operæ attendere.

1 *Ruinam*, the fall of the oak.

3 *Quid multa?* *Dicam* is here understood; in short.

Cum suis, with their young ones.

6 *Stulta credulitas*, the foolishly credulous.

7 *Quædam natio*, a certain set.

8 *Trepidè*, in a hurry.

Occupata in otio, busy about nothing.

9 *Gratis*, to no purpose.

Multa agendo nihil agens, performing nothing, although employed about many things.

11 *Hanc: nationem* is here understood.

12 *Verâ fabellâ*, by a true history.

Pretium est operæ, it is worth your while.

Cæsar Tiberius cùm, petens Neapolim,
 In Misenensem villam venisset suam,
 Quæ, monte summo posita Luculli manu,
 Prospectat Siculum et prospicit Tuscum mare;
 Ex altè cinctis unus atriensibus, 5
 Cui tunica ab humeris linteo Pelusio
 Erat destrecta, cirris dependentibus,

1 *Cæsar Tiberius*, Tiberius, the emperor of Rome and the successor of Augustus. The first twelve Roman emperors were distinguished by the appellation of Cæsar, from the name of Julius Cæsar, whom they succeeded.

Neapolim, Neapolis, a city of Campania, in Italy; it was anciently known by the name of Parthenope, and is now called Naples.

2 *In Misenensem villam suam*, to his country seat on mount Misenus or Miseno. This mount is on the coast of Campania, and derives its name from Misenus, a son of Æolus, who is said to have been buried on it.

3 *Monte summo*, on the top of the mountain.

Luculli manu, by the direction of Lucullus, a brave but luxurious Roman general, born about 115 years before the Christian era.

4 *Prospectat, prospicit*. *Prospecto* signifies to view an object at a distance, *prospicio* to have a near view of it.

Siculum mare, the Sicilian sea, which separates Sicily from Italy.

Tuscum mare, the Tuscan sea, a part of the Mediterranean, which washes the coast of Etruria.

5 *Altè cinctis*, active. These words in their primary signification denote being girded round on high; but as persons, who are actively employed, generally tie their dress round the higher part of the body, the expression metaphorically signifies active, busily employed.

6 *Linteo Pelusio*, by a Pelusian linen sash. Pelusium, now called Tineh, a town of Egypt, was formerly celebrated for the linen stuffs which were made in it.

7 *Cirris*, the fringe of the sash.

Perambulante læta domino viridia,
 Alveolo cœpit ligneo conspergere
 Humum æstuantem, come officium jactitans :
 Sed deridetur. Inde notis flexibus
 Præcurrit alium in xystum, sedans pulverem. 5
 Agnoscit hominem Cæsar, remque intelligit.
 “ Heus,” inquit dominus ; ille enimvero assilit,
 Donationis alacer certæ gaudio.
 Tum sic jocata est tanti majestas ducis ;
 “ Non multum egisti, et opera nequidquam perit ; 10
 Multò majoris alapæ mecum veneun

1 *Domino*, Tiberius.

4 *Notis flexibus*, through the windings of the walks, with which he was acquainted.

6 *Agnoscit*, notices.

Rem intelligit, and understands his design.

9 *Tanti majestas ducis*, the royal emperor.

10 *Nequidquam perit*, is entirely lost.

11 *Multò majoris*, &c. When

a slave was made free, it was a custom among the Romans for his master to give him a gentle blow ; to give the emperor allude to the expression *alapæ* in this line, and he means to say that in his family freedom was valued at a much higher rate, than to be given as a reward for so trifling a service.

FABULA V.

AQUILA, CORNIX, ET TESTUDO.

CONTRA potentes nemo est munitus satîs ;
 Si verò accessit consiliator maleficus,
 Vis et nequitia quidquid oppugnant, ruit.

Aquila in sublime sustulit testudinem :
 Quæ, cum abdidisset corneâ corpus domo,
 Nec ullo pacto lædi posset condita,
 Venit per auras cornix, et proptèr volans,
 “ Opimam sanè prædam rapuisti unguibus,
 Sed, nisi monstrâro quid sit faciendum tibi,
 Gravi nequidquam te lassabis pondere.” 10
 Promissâ parte, suadet ut scopulum super
 Altis ab astris duram illidat corticem,
 Quâ comminutâ facilè vescatur cibo.
 Inducta verbis, aquila monitis paruit,
 Simul et magistræ largè divisit dapem. 15

2 *Accessit*, is joined with them

4 *In sublime aëra* is understood ; high into the air

5 *Quæ cum &c.* ; the construction ; *Quæ cum abdidisset corpus corneâ domo, nec ita condita posset lædi ullo pacto*, in any way.

Corneâ domo, her shell.

7 *Volans* : *ait* is here understood.

11 *Parte : testudinis* is here understood.

13 *Quâ*, which shell.

15 *Magistræ*, to her adviser.

Largè divisit, gave plentifully.

Sic tuta quæ naturæ fuerat munere,
 Impar duabus, occidit tristi nece.

FABULA VI.

MULI ET LATRONES.

MULI gravati sarcinis ibant duo;
 Unus ferebat fiscos cum pecuniâ,
 Alter tumentes multo saccos hordeo. 5
 Ille onere dives, celsâ cervice eminens,
 Clarumque collo jactans tintinnabulum:
 Comes quieto sequitur et placido gradu.
 Subitò latrones ex insidiis advolant,
 Interque cædem ferro mulum trusitant. 10
 Diripiunt nummos, negligunt vile hordeum.
 Spoliatus igitur casus cùm fleret suos,
 “Equidem,” inquit alter, “me contemptum gaudeo;
 Nam nihil amisi, nec sum læsus vulnere.”

3 *Ibant*, were travelling
 on.

5 *Tumentes*, quite full.

6 *Ille*: *progreditur* is un-
 derstood.

Eminens celsâ cervice,
 proudly carrying high his
 head.

9 *Advolant*, spring upon
 them.

10 *Inter cædem*, in the
 contest which took place
 between the robbers and the
 drivers of the mules.

12 *Spoliatus*, the mule,
 which had been plundered.

13 *Contemptum*: *esse* is
 here understood.

Hôc argumento tuta est hominum tenuitas
Magnæ periclo sunt opes obnoxiaë.

FABULA VII.

CERVUS ET BOVES.

CERVUS, nemorosis excitatus latibulis,
Ut venatorum fugeret instantem necem,
Cæco timore proximam villam petit, 5
Et opportuno se bubili condidit.
Hic bos latenti, "Quidnam voluisti tibi,
Infelix, ultro qui ad nece[m] cucurreris,
Hominumque tecto spiritum commiseris?"
At ille supplex, "Vos modò," inquit, "parcite; 10
Occasione rursus erumpam datâ."
Spatium diei noctis excipiunt vices.
Fronдем bubulcus affert, nec ideo videt.
Eunt subinde et redeunt omnes rustici;
Nemo animadvertit; transit etiam villicus, 15

1 *Hôc argumento*, according to this fable.

Tenuitas, the low estate.

7 *Bos* : *ait* is here understood.

Quidnam voluisti tibi, what did you propose to yourself?

9 *Spiritum*, your life.

10 *Parcite* : *mihi* is here understood.

12 *Spatium diei* &c. the turn of the night succeeds the course of the day ; night in its turn follows the day.

13 *Ideo*, therefore ; although he brought in the fodder, he did not see him.

Nec ille quidquam sentit. Tum gaudens ferus
 Bobus quietis agere cœpit gratias,
 Hospitium adverso quòd præstiterint tempore.
 Respondit unus, "Salvum te cupimus quidem;
 Sed ille, qui oculos centum habet, si venerit, 5
 Magno in periculo vita versatur tua."
 Hæc inter ipse dominus a cœnâ redit;
 Et quia corruptos viderat nuper boves,
 Accedit ad præsepe; "Cur frondis parùm est?
 Stramenta desunt. Tollere hæc aranea 10
 Quantum est laboris?" Dum scrutatur singula,
 Cervi quoque alta est conspicatus cornua;
 Quem convocatâ jubet occidi familiâ,
 Prædamque tollit. Hæc significat fabula,
 Dominum videre plurimùm in rebus suis. 15

EPILOGUS.

Æsopo ingentem statuam posuere Attici,

2 *Agere gratias*, to give thanks. understood; were in a lean condition.

3 *Adverso tempore*, in time of distress. 9 *Cur: inquit* is here understood.

4 *Salvum: esse* is understood. 11 *Quantum est laboris*, what hard labour can it be?

6 *Versatur*, is placed.

7 *Inter hæc*, whilst he was speaking. 15 *Videre plurimùm in rebus suis*, is most sharp-sighted in his own affairs.

8 *Corruptos: esse* is here Æsop.

Servumque collocârunt æternâ in basi ;
 Patere honoris scirent ut cuncti viam,
 Nec generi tribui, sed virtuti, gloriam.
 Quoniam occupârat alter, ne primus forem,
 Ne solus esset, studui ; quod superfuit : 5
 Nec hæc invidia, verùm est æmulatio.
 Quòd si labori faverit Latium meo,
 Plures habebit, quos opponat Græciæ.
 Si livor obtrectare curam voluerit,
 Non tamen eripiet laudis conscientiam. 10
 Si nostrum studium ad aures pervenit tuas,
 Et arte fictas animus sentit fabulas,
 Omnem querelam summovet felicitas ;
 Sin autem doctus illis occurret labor,

2 *Patere* : *omnibus* is here understood.

3 *Nec tribui gloriam*, and that glory is not assigned.

4 *Occupârat*, has prevented me.

Alter, Æsop.

Primus, the first writer of fables.

5 *Solus*, the only writer of fables.

Quod superfuit, which was still in my power.

7 *Latium*, a part of Italy near the river Tiber ; this word is here used to signify

the inhabitants of Italy—the Romans.

8 *Plures*, more writers.

Quos opponat Græciæ, whom it may propose as rivals to the writers of Greece.

9 *Livor*, envy.

Curam, this performance, on which I have bestowed much labour.

10 *Non tamen*, &c., it shall not however deprive me of the consciousness of having deserved praise.

11 *Nostrum studium*, the fruit of my study.

Sinistra quos in lucem natura extulit,
Nec quidquam possunt, nisi meliores carpere;
Fatale exitium corde durato feram,
Donec fortunam criminis pudeat sui.

2 *Nec quidquam, &c.* and at those who are superior to
who can do nothing but cavil themselves.

PHÆDRI FABULARUM

LIBER TERTIUS.

PROLOGUS.

PHÆDRI libellos legere si desideras,
Vaces oportet, Eutyche, a negotiis,
Ut liber animus sentiat vim carminis.
“ Verùm, ” inquit, “ tanti non est ingenium tuum,
Momentum ut horæ pereat officiis meis.” 5
Non ergo causa est manibus id tangi tuis,
Quod occupatis auribus non convenit.
Fortasse dices, “ Aliquæ venient feriæ,
Quæ me soluto pectore ad studium vocent.”
Legesne, quæso, potiùs viles nænias, 10

2 *Vaces*: *ut* is understood before *vaces*.

3 *Liber*, being disengaged.
Vim carminis, the full force and meaning of the poetry.

4 *Tanti*, of so much importance.

7 *Occupatis*, otherwise employed.

Impendas curam quàm rei domesticæ,
 Reddas amicis tempora, uxori vaces,
 Animum relaxes, otium des corpori,
 Ut assuëtam fortiùs præstes vicem?
 Mutandum tibi propositum est, et vitæ genus, 5
 Intrare si Musarum linen cogitas.
 Ego, quem Pierio mater enixa est jugo,
 In quo tonanti sancta Mnemosyne Jovi,
 Fœcunda novies, artium peperit chorum :
 Quamvis in ipsâ natus sim pænè scholâ, 10
 Curamque habendi penitus corde eraserim,
 Et, laude multâ, vitam in hanc incubuerim,
 Fastidiosè tamen in cœtum recipior.

1 *Impendas curam.* direct your attention.

2 *Tempora,* visits.

Uxori vaces, spend your leisure with your wife.

4 *Vicem : negotiû* is understood.

6 *Intrare si, &c.,* if you intend to study poetry.

Musarum. The Muses were nine goddesses, who presided over poetry and the liberal arts ; they were said to be the daughters of Jupiter and Mnemosyne.

7 *Pierio jugo,* on the summit of Pierus, a mountain of Thessaly sacred to the Muses.

8 *Mnemosyne,* the daughter of Cœlus and Terra. The name of this goddess is derived from the Greek word *μνημοσύνη*, which signifies memory. She is said to have been the mother of the Muses, because it is to the faculty of memory that we are principally indebted for the liberal arts and sciences.

9 *Artium chorum,* the Muses, who preside over the arts.

11 *Habendi : divitias* is understood.

13 *Cœtum : Musarum* is understood.

Quid credis illi accidere, qui magnas opes
Exaggerare quærit omni vigiliâ,
Docto labori dulce præponens lucrum?

Sed jam, quodcunque fuerit, ut dixit Sinon,
Ad regem cùm Dardaniæ perductus foret, 5
Librum exarabo tertium Æsopi stylo,
Honori et meritis dedicans illum tuis.
Quem si leges, lætabor; sin autem minùs,
Habebunt certè, quo se oblectent posterì.

Nunc, fabularum cur sit inventum genus, 10
Brevi docebo. Servitus obnoxia,
Quia, quæ volebat, non audebat dicere,
Affectus proprios in fabellas transtulit,
Calumniamque fictis elusit jocis.
Ego porrò illius semitam feci viam, 15
Et cogitavi plura quàm reliquerat,
In calamitatem deligens quædam meam.

4 *Quodcunque fuerit*, whatsoever may happen.

Sinon, a Greek, who by his artifices prevailed on the Trojans to take into their city a wooden horse filled with armed men.

5 *Regem*, Priam.

Dardaniæ, Troy, sometimes called Dardania, from Dardanus, the name of its founder.

8 *Sin autem minùs*, but if you will not read my book.

9 *Habebunt*: aliquid is understood.

11 *Servitus*, Æsop, who is said to have been the slave of the philosopher Xanthus.

13 *Affectus proprios*, his private sentiments.

15 *Ego porrò, &c.*, I moreover have trodden in his footsteps.

17 *In calamitatem, &c.* Phædrus is said to have been prosecuted for some

Quòd si accusator alius Sejano foret,
 Si testis alius, judex alius denique,
 Dignum faterer esse me tantis malis,
 Nec his dolorem delenirem remediis.
 Suspicionem si quis errabit suâ, 5
 Et rapiet ad se, quod erit commune omnium,
 Stultè nudabit animi conscientiam.
 Huic excusatum me velim nihilominus;
 Neque enim notare singulos mens est mihi,
 Verùm ipsam vitam et mores hominum ostendere. 10
 Rem me professum dicet fors aliquis gravem.
 Si Phryx Æsopus potuit, si Anacharsis Scythia
 Æternam famam condere ingenio suo,
 Ego, literatæ qui sum propior Græciæ,
 Cur somno inerti deseram patriæ decus, 15
 Threissa cùm gens nuneret auctores suos,

verses, which Sejanus, a favourite of the emperor Tiberius, supposed to be directed against him.

1 *Sejano*, than Sejanus.

6 *Rapiet ad se*, apply to himself.

11 *Professum: esse* is understood.

Fors, used by the ancient authors for *forsan*.

12 *Phryx*, a native of Phrygia, a country of Asia.

Anacharsis, a Scythian philosopher, who, on account

of his great knowledge, has been ranked among the seven wise men.

14 *Literatæ Græciæ*. In the time of Phædrus, Greece had attained so high a reputation for literature and philosophy, that it was styled the seat of the Muses and the nurse of the fine arts.

15 *Deseram*, should I neglect.

16 *Threissa gens*, Thrace, of which country Phædrus was a native.

Linoque Apollo sit parens, Musa Orpheo,
 Qui saxa cantu movit, et domuit feras,
 Hebrique tenuit impetus dulci morâ?
 Ergo hinc abesto, Livor, ne frustrâ gemas,
 Quoniam solemnis mihi debetur gloria. 5
 Induxi te ad legendum; sincerum mihi
 Candore noto reddas judicium peto.

FABULA I.

ANUS ET AMPHORA.

Anus jacere vidit epotam amphoram,
 Adhuc Falernâ fæce, e testâ nobili,

1 *Lino*, Linus, a celebrated musician, the son of Apollo and Terpsichore.

Apollo, the son of Jupiter and Latona, and the deity who presided over poetry and the liberal arts.

Musa, Calliope.

Orpheo, Orpheus, the son of Apollo and Calliope, the most celebrated musician of antiquity. The poets say, that the woods and mountains followed him to listen to his music, and that when he sung, the rivers ceased to flow, and the savage beasts

of the forest became tame. He is said to have been buried in Thrace.

3 *Hebri*, of Hebrus, a river of Thrace, now called Marissa; it rises in Mount Rhodope, and discharges itself into the Ægean sea.

8 *Epotam*, drunk empty.

9 *Falernâ fæce*, arising from the dregs of Falernian wine. Falernus is a mountain of Campania near the Tuscan sea, and is celebrated by the poets for the excellence of its wine.

Odorem quæ jucundum latè spargeret :
 Hunc postquam totis avida traxit naribus,
 “ O suavis anima, quale in te dicam bonum
 Antehac fuisse, tales cùm sint reliquiæ ?”
 Hoc quò pertineat dicet, qui me noverit. 5

FABULA II.

PANTHERA ET PASTORES.

SOLET a despectis par referri gratia.
 Panthera imprudens olim in foveam decidit ;
 Vidère agrestes ; alii fustes congerunt,
 Alii onerant saxis ; quidam contrà, miseriti
 Perituræ quippe, quamvis nemo læderet, 10
 Misère panem, ut sustineret spiritum.
 Nox insecuta est ; abeunt securi domum,
 Quasi inventuri mortuam postridie.
 At illa, vires ut refecit languidas,
 Veloci saltu foveâ sese liberat, 15
 Et in cubile concito properat gradu.
 Paucis diebus interpositis, provolat,
 Pecus trucidat, ipsos pastores necat,

2 *Totis naribus*, with all
 her strength.

5 *Hoc quò pertineat*, the
 drift of this fable

Me, Phædrus.

6 *Par gratia*, a just return.

8 *Vidère : eam* is under-
 stood.

10 *Perituræ : pantheræ* is
 here understood

Et, cuncta vastans, sævit irato impetu.
 Tum sibi timentes, qui feræ pepercerant,
 Damnum haud recusant, tantùm pro vitâ rogant :
 At illa, “ Memini, qui me saxo petierint,
 Qui panem dederint : vos timere absistite ; 5
 Illis revertor hostis, qui me læserant.”

FABULA III.

SIMII CAPUT.

PENDERE ad lanium quidam vidit simium
 Inter reliquâs merces atque obsonia :
 Quæsivit quidnam saperet ; tum lanius jocans, 9
 “ Quale,” inquit, “ caputest, talis præstatur sapor.”

Ridiculè magis hoc dictum, quàm verè, æstimo,
 Quando et formosos sæpe inveni pessimos,
 Et turpi facie multos cognovi optimos.

FABULA IV.

ÆSOPUS ET PETULANS.

SUCCESSUS ad perniciem multos devocat.

Æsopo quidam petulans lapidem impegerat : 15

3 *Damnum haud recusant,* 10 *Præstatur,* is warranted
 are content to lose their to be.
 cattle.

7 *Ad lanium,* at a butcher's 14 *Devocat,* allures.
 shop. 15 *Impegerat,* had thrown.

9 *Quidnam saperet,* how it
 tasted.

“ Tanto,” inquit, “ melior.” Assem deinde illi dedit,
 Sic prosecutus, “ Plus non habeo meherculè,
 Sed unde accipere possis, monstrabo tibi.
 Venit ecce dives et potens : huic similiter
 Impinge lapidem, et dignum accipies præmium.” 5
 Persuasus ille fecit, quod monitus fuit ;
 Sed spes fefellit impudentem audaciam ;
 Comprehensus namque pœnas persolvit cruce.

FABULA V.

MUSCA ET MULA.

MUSCA in temone sedit, et mulam increpans,
 “ Quàm tarda es!” inquit ; “ non vis citiùs progredi
 Vide, ne dolone collum compungam tibi.” 11
 Respondit illa, “ Verbis non moveor tuis ;
 Sed istum timeo, sellâ qui primâ sedens,
 Jugum flagello temperat lento meum,
 Et ora frænis continet spumantibus : 15
 Quapropter aufer frivolum insolentiam ;
 Namque ubi strigandum est, et ubi currendum, scio.”

1 *Inquit* : *Æsopus* is here understood.

4 *Dives et potens* : *homo* is understood.

13 *Sellâ primâ*, in the front of the carriage.

17 *Strigandum est* : *mîhi* is understood.

Hâc derideri fabulâ meritò potest,
Qui sinè virtute vanas exercet minas.

FABULA VI.

CANIS ET LUPUS.

QUAM dulcis sit libertas, breviter proloquar.

Canis perpasto, macie confectus, lupus
Fortè occurrit; salutantes dein invicem 5
Ut restiterunt, “ Unde sic, quæso, nites?
Aut quo cibo fecisti tantum corporis?
Ego, qui sum longè fortior, pereo fame.”
Canis simpliciter, “ Eadem est conditio tibi,
Præstare domino si par officium potes.” 10
“ Quod?” inquit ille. “ Custos ut sis liminis,
A furibus tuearis et noctu domum.”
“ Ego verò sum paratus: nunc patior nives
Imbresque, in sylvis asperam vitam trahens;
Quantò est faciliùs mihi sub tecto vivere, 15
Et otiosum largo satiari cibo!”

here understood; I must go slowly.

2 *Sinè virtute*, without the power of carrying his threats into execution.

6 *Unde sic*, *lupus ait* understood.

Unde sic nites, how is it that you are so sleek?

7 *Fecisti tantum corporis*, have you got so much flesh?

9 *Est tibi*, may be yours.

11 *Quod: officium* is understood.

Custos, canis ait understood.

13 *Ego, lupus ait* understood.

16 *Otiosum: me* is understood.

“Veni ergo mecum.” Dum procedunt, aspicit
Lupus a catenâ collum detritum canis.

“Unde hoc, amice?” “Nihil est.” “Dic, quæso,
tamen.”

“Quia videor acer, alligant me interdum,
Luce ut quiescam, et vigilem nox cùm venerit: 5
Crepusculo solutus, quâ visum est vagor.
Affertur ultro panis; de mensâ suâ
Dat ossa dominus; frusta jactat familia,
Et, quod fastidit quisque, pulmentarium.
Sic sinè labore venter impletur meus.” 10

“Age, si quò abire est animus, est licentia?”

“Non planè est,” inquit. “Fruere, quæ laudas, canis.
Regnare nolo, liber ut non sim mihi.”

FABULA VII.

FRATER ET SOROR.

PRÆCEPTO monitus, sæpe te considera.

Habebat quidam filiam turpissimam, 15

1 *Veni, canis ait* understood.

3 *Unde, lupus ait* understood.

Nihil est, canis respondet understood.

Dic, lupus inquit understood.

4 *Quia, canis respondet* understood.

Phæd.

6 *Quâ visum est, wherever* I please.

7 *Ultro, without my seeking* for it.

11 *Age, lupus ait* understood.

Est: tibi is understood.

12 *Fruere, lupus ait* understood.

14 *Præcepto, by this fable* Considera, examine.

Idemque insigni et pulchrâ facie filium.
 Hi speculum, in cathedrâ matris ut positum fuit,
 Pueriliter ludentes, fortè inspexerant.
 Hic se formosum jactat; illa irascitur,
 Nec gloriantis sustinet fratris jocos, 5
 Accipiens (quid enim?) cuncta in contumeliam.
 Ergo ad patrem decurrit, læsura invicem,
 Magnâque invidiâ criminatur filium,
 Vir natus quòd rem fœminarum tetigerit.
 Amplexus ille utrumque, et carpens oscula, 10
 Dulcemque in ambos caritatem partiens,
 “Quotidie,” inquit, “speculo vos uti volo;
 Tu formam ne corrumpas nequitiae malis;
 Tu faciem ut istam moribus vincas bonis.”

FABULA VIII.

SOCRATIS DICTUM.

VULGARE amici nomen, sed rara est fides. 15
 Cùm parvas ædes sibi fundâsset Socrates,

4 *Hic*, he, the brother.

Se: *esse* is understood.

6 *Quid enim*, for how could she do otherwise?

9 *Rem fœminarum*, a lady's toilet.

13 *Tu*: he here addresses the brother.

Malis, by the blemishes.

14 *Tu*, here the girl is addressed.

15 *Fides*. sincerity, good faith.

16 *Socrates*, an Athenian philosopher, the son of Sophroniscus, a statuery. Having studied philosophy under Archelaüs and Anaxagoras, he undertook the office of a public instructor, and the most illustrious youths of Athens became

(Cujus non fugio mortem, si famam assequar,
 Et cedo invidiæ, dummodo absolver cinis,)
 E populo sic nescio quis, ut fieri solet,
 “ Quæso, tam angustam, talis vir, ponis domum ?”
 “ Utinam,” inquit, “ veris hanc amicis impleam.” 5

FABULA IX.

DE CREDERE ET NON CREDERE.

PERICULOSUM est credere, et non credere;
 Utriusque exemplum breviter exponam rei.

Hippolytus obiit, quia novercæ creditum est :

his pupils. The reputation which his wisdom and virtue obtained, excited against him the hatred of the envious ; and his enemies accused him of corrupting the Athenian youth, and of making innovations in the religion of his country. Although this accusation was unfounded in truth, false witnesses appeared to corroborate it, and the philosopher was condemned to die by drinking poison. When the hour of his death approached, a cup of hemlock was presented to him, which he drank with a calm and unaltered counte-

nance, and in a few minutes expired.

2 *Cinis*, when I am reduced to ashes.

4 *Talis vir*, why do you, who are so great a man.

8 *Hippolytus*, the son of Theseus and Hippolyte, celebrated for his virtues and misfortunes. Having been falsely accused by his step-mother Phædra of a heinous crime, he was obliged to fly from the resentment of his father, and as he was pursuing his flight, he was thrown from his chariot and killed.

Creditum est, credit given.

Cassandræ quia non creditum, ruit Ilium.
 Ergo exploranda est veritas multùm, priùs
 Quàm stulta pravè judicet sententia.
 Sed fabulosâ ne vetustate elevem,
 Narrabo tibi, memoriâ quod factum est meâ. 5
 Maritus quidam cùm diligeret conjugem,
 Togamque puram jam pararet filio,

1 *Cassandræ*, to Cassandra, the daughter of Priam and Hecuba. She received from Apollo the knowledge of futurity, but he caused that her predictions should always be disregarded. When the wooden horse was brought into Troy, she forewarned her countrymen that it would occasion the destruction of their city, but no credit was given to her prophecy, and Troy became a heap of ruins.

Ilium, Troy, a city of Asia. To avenge the cause of Menelaus, whose wife had been carried away by Paris, the son of the king of Troy, all the Grecian princes united their forces and besieged this city; but the inhabitants defended it with so much bravery and success during a period of ten years, that the Greeks at length

despaired of reducing it by force. Recourse was therefore had to artifice. They secretly filled a large wooden horse with armed men, and withdrew their armies from the plains of Troy. This horse the Trojans brought within their walls, and when night approached, their enemies, who were concealed in it, rushed out, set fire to the city, and put the greatest part of the inhabitants to the sword.

3 *Stulta sententia*, a weak judgment.

4 *Fabulosâ vetustate*, by antiquated stories.

7 *Togam puram*, a plain gown. Till they reached their seventeenth year, the Roman youths wore a purple fringe round their dress, which was termed *toga prætexta*.

Seductus in secretum a liberto est suo,
 Sperante hæredem suffici se proximum;
 Qui, cùm de puero multa mentitus foret,
 Et plura de flagitiis castæ mulieris,
 Adjecit id, quod sentiebat maximè 5
 Doliturum amanti, ventitare adulterum,
 Stuproque turpi pollui famam domûs.
 Incensus ille falso uxoris crimine,
 Simulavit iter ad villam, clamque in oppido
 Subsedit; deinde noctu subitò januam 10
 Intravit, rectà cubiculum uxoris petens,
 In quo dormire mater natum jusserat,
 Ætatem adultam servans diligentius.
 Dum quærunt lumen, dum concursant familia,
 Iræ furentis impetum non sustinens, 15
 Ad lectum accedit; tentat in tenebris caput.
 Ut sentit tonsum, gladio pectus transigit,
 Nihil respiciens, dum dolorem vindicet.
 Lucernâ allatâ, simul aspexit filium,
 Sanctamque uxorem dormientem cubiculo, 20
 Sopita primo quæ nil somno senserat,
 Repræsentavit in se pœnam facinoris,
 Et ferro incubuit, quod credulitas strinxerat.

2 *Suffici*, to be named in his place. 10 *Januam*: *domûs suæ* is understood.

4 *De flagitiis*, concerning the unfaithfulness. 22 *Repræsentavit pœnam facinoris*, he revenged the

7 *Stupro turpi*, by base debauchery. bloody deed.

Accusatores postulârunt mulierem,
 Romamque pertraxerunt ad centumviros.
 Maligna insontem deprimit suspicio,
 Quòd bona possideat; stant patroni, fortiter
 Causam tuentes innocentis fœminæ. 5
 A divo Augusto tunc petiêre iudices,
 Ut adjuvaret jurisjurandi fidem,
 Quòd ipsos error implicuisset criminis.
 Qui postquam tenebras dispulit calumniæ,
 Certumque fontem veritatis reperit, 10
 “Luat,” inquit, “pœnas causa libertus mali:
 Namque orbam nato simul, et privatam viro,
 Miserandam potiùs, quàm damnandam, existimo.”
 Quòd si damnanda perscrutatus crimina
 Paterfamilias esset, si mendacium 15
 Subtiliter limâsset, a radicibus
 Non evertisset scelere funesto domum.

Nil spernat auris, nec tamen credat statim.
 Quandoquidem et illi peccant, quos minimè putes,
 Et qui non peccant, impugnantur fraudibus. 20

Hoc admonere simplices etiam potest,
 Opinione alterius ne quid ponderent;

2 *Centumviros*, the centumviri, Roman judges, before whom causes of importance were tried.

3 *Suspicio*. Some critics wish to read *suspectio*.

4 *Bona*, the property that belonged to her husband.

6 *Augusto*, Augustus, the illustrious emperor of Rome.

7 *Ut adjuvaret &c.* that he would assist them in discharging their duty agreeably to their oath.

8 *Error*, the perplexity.

Ambitio namque dissidens mortalium

Aut gratiæ subscribit, aut odio suo.

Erit ille notus, quem per te cognoveris.

Hæc executus sum propterea pluribus,

Brevitate nimiâ quoniam quosdam offendimus. 5

FABULA X.

PULLUS ET MARGARITA.

IN sterquilinio pullus gallinaceus

Dum quærit escam, margaritam reperit.

“Jaces indigno, quanta res,” inquit, “loco !

Hôc si quis pretii cupidus vidisset tui,

Olim redîsses ad splendorem maximum. 10

Ego, qui te inveni, potior cui multò est cibus,

Nec tibi prodesse, nec mihi quidquam potes.”

Hoc illis narro, qui me non intelligunt.

FABULA XI.

APES ET FUCI, VESPA JUDICE.

APES in altâ quercu fecerant favos ;

Hos fuci inertes esse dicebant suos. 15

1 *Ambitio*, the interest.

2 *Gratiæ*, to partiality.

4 *Pluribus : verbis* is here understood.

9 *Hôc : loco* is understood.

12 *Nec tibi &c.* the construction : *Nec possum prodesse tibi, nec potes prodesse quidquam mihi.*

15 *Hos : favos* is understood.

Lis ad forum deducta est, vespâ judice :
 Quæ, genus utrumque nôsset cùm pulcherrimè,
 Legem duabus hanc proposuit partibus,
 “ Non inconueniens corpus, et par est color,
 In dubium planè res ut meritò venerit : 5
 Sed, ne religio peccet imprudens mea,
 Alvos accipite, et ceris opus infundite,
 Ut ex sapore mellis et formâ favi,
 De quîs nunc agitur, auctor horum appareat.”
 Fuci recusant; apibus conditio placet. 10
 Tunc illa talem sustulit sententiam :
 “ Apertum est, quis non possit, aut quis fecerit;
 Quapropter apibus fructum restituo suum.”
 Hanc præterîssem fabulam silentio,
 Si pactam fuci non recusâssent fidem. 15

FABULA XII.

ÆSOPUS LUDENS.

PUERORUM in turbâ quidam ludentem Atticus
 Æsopum nucibus cùm vidisset, restitit,
 Et quasi delirum risit : quod sensit simul,
 Derisor potiùs quàm deridendus, senex,
 Arcum retensum posuit in mediâ viâ; 20

3 *Legem hanc*, these terms.12 *Possit : facere hos favos*
is understood.4 *Inconueniens*, unlike.7 *Opus*, your work, our
honey.18 *Risit : eum* is here un-
derstood.9 *Quîs*, a contraction of
quibus.*Simul*, as soon as.

“ Heus,” inquit, “ sapiens, expedi quid fecerim.”

Concurrit populus; ille se torquet diu,

Nec quæstionis positæ causam intelligit;

Novissimè succumbit. Tum victor sophus :

“ Citò rumpes arcum, semper si tensum habueris; 5

At si laxâris, cùm voles, erit utilis.”

Sic ludus animo debet aliquando dari,

Ad cogitandum melior ut redeat tibi.

FABULA XIII.

CICADA ET NOCTUA.

HUMANITATI qui se non accommodat,

Plerùmque pœnas oppetit superbiæ. 10

Cicada acerbum noctuæ convicium

Faciebat, solitæ victum in tenebris quærere,

Cavoque ramo capere somnum interdiu.

Rogata est, ut taceret; multò validiùs

Clamare cœpit. Rursus admotâ prece, 15

Accensa magis est. Noctua, ut vidit sibi

Nullum esse auxilium, et verba contemni sua,

Hâc est aggressa garrulam fallaciâ :

“ Dormire quia me non sinunt cantus tui,

1 *Expedi*, explain.

request being again earnestly made to her.

4 *Succumbit*, he acknowledges that he could not explain it.

18 *Hâc fallaciâ*, with this stratagem.

15 *Admotâ prece*, the same

Sonare citharâ quos putes Apollinis,
 Potare est animus nectar, quod Pallas mihi
 Nuper donavit; si non fastidis, veni;
 Unâ bibamus." Illa, quæ ardebat siti,
 Simul cognovit vocem laudari suam, 5
 Cupidè advolavit. Noctua, egressa e cavo,
 Trepidantem consecrata est, et letho dedit.
 Sic, viva quod negârat, tribuit mortua.

FABULA XIV.

ARBORES IN DEORUM TUTELA.

OLIM, quas vellent esse in tutelâ suâ,
 Divi legerunt arbores. Quercus Jovi, 10
 Et myrtus Veneri placuit, Phœbo laurea,
 Pinus Cybebæ, populus celsa Herculi.

1 *Apollinis*, of Apollo, the deity who is said to preside over poetry and music.

3 *Est: mihi* is understood.

Pallas, a name of Minerva, the daughter of Jupiter, and the goddess of wisdom, war, and the liberal arts. The owl was said to be her favourite bird.

9 *In tutelâ suâ*, under their protection.

11 *Veneri*, Venus, the goddess of beauty and pleasure.

Phæbo, Phæbus, a name of Apollo.

Laurea: placuit is understood.

12 *Cybebæ*, a term for Cybele, the daughter of Cœlus and Terra, and wife of Saturn.

Herculi, Hercules, the son of Jupiter and Alcmena, a celebrated hero, who, after having performed a series of wonderful exploits on the earth, was ranked among the gods, and received divine honors.

Minerva admirans quare steriles sumerent,
 Interrogavit; causam dixit Jupiter;
 “Honorem fructu ne videamur vendere.”
 “At, meherculè narrabit, quod quis voluerit;
 Oliva nobis propter fructum est gratior.” 5
 Tunc sic deorum genitor atque hominum sator,
 “O nata, meritò sapiens dicere omnibus:
 Nisi utile est quod facimus, stulta est gloria.”
 Nihil agere, quod non prosit, fabella admonet.

FABULA XV.

JUNO ET PAVO.

Pavo ad Junonem venit, indignè ferens 10
 Cantus lusciniæ quòd sibi non tribuerit;
 Illum esse cunctis auribus admirabilem,
 Se derideri, simul ac vocem miserit.
 Tunc consolandi gratiâ dixit dea:
 “Sed formâ vincis, vincis magnitudine; 15
 Nitor smaragdi collo præfulget tuo,

1 *Steriles: arbores* is understood.

4 *At, Minerva ait* understood.

10 *Junonem*, Juno, the daughter of Saturn, and the sister and wife of Jupiter.

The peacock is said to have been her favourite bird.

Indignè ferens, complaining.

12 *Illum*, that the nightingale.

15 *Vincis*, you surpass others.

Pictisque plumis gemmeam caudam explicas.”
 “ Quò mî,” inquit, “ mutam speciem, si vincor sono?”
 “ Fatorum arbitrio partes sunt vobis datæ;
 Tibi forma, vires aquilæ, lusciniò melos,
 Augurium corvo, læva cornici omina; 5
 Omnes quæ propriis sunt contentæ dotibus.”
 Noli affectare quod tibi non est datum,
 Delusa ne spes ad querelam recidat.

FABULA XVI.

ÆSOPUS ET GARRULUS.

ÆSOPUS domino solus cùm esset familia,
 Parare cœnam jussus est maturiùs: 10
 Ignem ergo quærens, aliquot lustravit domos;
 Tandemque invenit ubi lucernam accenderet.
 Tum circumeunti fuerat quòd iter longius,

2 *Quò, dedisti* understood.

3 *Fatorum*, of the Fates. The Fates or *Parcæ* were three goddesses, who were said to direct every event which happens in the world.

Partes, your proper gifts.

Datæ, *Juno* respondet understood.

4 *Forma: data est* is here understood.

5 *Augurium* &c. By the appearance and flight of the

crow and raven, the Romans supposed that a knowledge of future events might be obtained.

8 *Ad querelam recidat*, may end in complaint.

9 *Solus cùm esset familia*, when he alone was the whole retinue of servants, when he was the only servant.

13 *Circumeunti: illi* is understood.

Effecit brevius ; namque rectà per forum
 Cœpit redire : et quidam e turbâ garrulus,
 “ Æsope, medio sole, quid cum lumine ? ”
 “ Hominem,” inquit, “ quæro ; ” et abiit festinans
 domum.

Hoc si molestus ille ad animum retulit, 5
 Sensit profectò, se hominem non visum seni,
 Intempestivè qui occupato alluserit.

- 3 *Medio sole*, at mid-day. deservīng of the name of a
Quid : agis is understood. man.
 4 *Hominem*, one who is 6 *Visum : esse* is under-
 stood.
-

PHÆDRI FABULARUM

LIBER QUARTUS.

PROLOGUS.

JOCULARE tibi videtur; et sanè levi,
Dum nihil habemus majus, calamo ludimus;
Sed diligenter intueri has nænias;
Quantam sub illis utilitatem reperiēs?
Non semper ea sunt, quæ videntur; decipit 5
Frons prima multos; rara mens intelligit,
Quod interiore condidit cura angulo.
Hoc ne locutus sinè mercede existimer,
Fabellam adjiciam de mustelâ et muribus.

1 *Videtur*: hoc opus is understood.

Levi calamo ludimus, we amuse ourselves by writing in a light style.

5 *Non semper*, &c., things are not always such as they appear to be.

6 *Rara mens intelligit*, few minds discern.

FABULA I.

MUSTELA ET MURES.

MUSTELA, cùm, annis et senectâ debilis,
 Mures veloces non valeret assequi,
 Involvit se farinâ, et obscuro loco
 Abjecit negligenter. Mus, escam putans,
 Assiluit, et compressus occubuit neci; 5
 Alter similiter, deinde periit tertius.
 Aliquot secutis, venit et retorridus,
 Qui sæpe laqueos et muscipulam effugerat;
 Proculque insidias cernens hostis callidi,
 “Sic valeas,” inquit, “ut farina es, quæ jaces.” 10

FABULA II.

VULPES ET UVA.

FAME coacta, vulpes altâ in vineâ
 Uvam appetebat, summis saliens viribus;
 Quam tangere ut non potuit, discedens ait,
 “Nondum matura est; nolo acerbam sumere.”

4 *Abjecit*: *se* is understood.

Putans: *eam esse* is understood.

7 *Secutis*, the ablative case absolute.

Retorridus, a brindle-colored mouse.

10 *Sic valeas*, so may you prosper.

14 *Est*: *uva* is understood.

Qui, facere quæ non possunt, verbis elevant,
Ascribere hoc debebunt exemplum sibi.

FABULA III.

EQUUS ET HOMO.

EQUUS sedare solitus quo fuerat sitim,
Dum sese aper volutat, turbavit vadum.
Hinc orta lis est. Sonipes, iratus fero, 5
Auxilium petiit hominis, quem dorso levans,
Rediit ad hostem. Jactis hunc telis eques
Postquam interfecit, sic locutus traditur:
“Lætôr tulisse auxilium me precibus tuis,
Nam prædam cepi, et didici quàm sis utilis.” 10
Atque ita coëgit frænos invitum pati.
Tum mœstus ille, “Parvæ vindictam rei
Dum quæro demens, servitutem reperi.”
Hæc iracundos admonebit fabula,
Impunè potiùs lædi, quàm dedi alteri. 15

FABULA IV.

PUGNA MURIUM ET MUSTELARUM.

CUM victi, mures, mustelarum exercitu,

3 *Equus sedare, &c.* The construction: *Aper, dum volutat sese, turbavit vadum quo equus solitus fuerat sedare sitim.*

6 *Levans, taking.*

7 *Hunc: aprum* is understood.

8 *Locutus: esse* is understood.

15 *Dedi alteri,* to be placed in the power of another.

(Historia quorum in tabernis pingitur)
 Fugerent, et arctos circum trepidarent cavos,
 Ægrè recepti, tamen evaserunt necem.
 Duces eorum, qui capitibus cornua
 Suis ligârant, ut conspicuum in prælio 5
 Haberent signum, quod sequerentur milites,
 Hæsêre in portis, suntque capti ab hostibus;
 Quos immolatos victor avidis dentibus
 Capacis alvi mersit tartareo specu.
 Quemcunque populum tristis eventus premit, 10
 Periclitatur magnitudo principum,
 Minuta plebes facili præsidio latet.

FABULA V.

PHÆDRUS IN FABULARUM CENSORES.

Tu, qui, nasute, scripta destringis mea,
 Et hoc jocorum legere fastidis genus,
 Parvâ libellum sustine patientiâ, 15
 Severitatem frontis dum placo tuæ,

1 *In tabernis*, on the walls of the houses.

3 *Ægrè recepti*, being taken into their holes with much difficulty.

7 *In portis*, in the entrances of their holes.

9 *Tartareo specu*, in the horrible abyss.

11 *Magnitudo principum*, the chiefs.

12 *Facili præsidio*, in a place of safety, which they easily find.

13 *Destringis*, attack.

16 *Placo*, I smooth.

Et in cothurnis prodit Æsopus novis.

“ Utinam nec unquam Pelii nemoris jugo

Pinus bipenni concidisset Thessala !

Nec ad professæ mortis audacem viam

Fabricâset Argus opere Palladio ratem,

5

1 *Et in cothurnis, &c.*, and Æsop, who has hitherto written with plainness and simplicity, affords us a specimen of his genius in a new and elevated style. The cothurnus was a sort of shoe formerly worn on the stage by tragedians ; it is here used in a metaphorical sense to signify a tragic or lofty manner of writing.

2 *Utinam nec, &c.* These lines are in imitation of a passage in one of the tragedies of Euripides.

Pelii, of Pelion or Pelios, a celebrated mountain of Thessaly, the summit of which is covered with pine-trees.

4 *Professæ*, manifest.

5 *Ratem*. The ship here alluded to is that which was built by Argus, under the auspices of Pallas, to convey Jason and his companions to Colchis, a country of Asia. The object of their voyage was the recovery

of the golden fleece, which Æetes, the king of Colchis, at that time possessed. The heroes, who engaged in this enterprise, after having encountered many dangers, crossed at length the Cyanean rocks at the entrance of the Euxine sea, and arrived at the place of their destination. By the assistance of Medea, the daughter of the king, Jason obtained possession of the golden fleece, but his success was attended with the most fatal consequences both to the family of Æetes and his own. Having married Medea, he immediately set sail with her ; and this wicked woman, in order to detain her father in his pursuit of them, killed her brother Absyrtus, and strewed his limbs in the road, along which they passed. When they arrived in Thessaly, the native country of Jason, Medea by her magic art restored Æson, the aged

Inhospitalis prima quæ Ponti sinus
 Patefecit, in perniciem Graiûm et Barbarûm.
 Namque et superbi luget Æetæ domus,
 Et regna Pelix scelere Medæ jacent ;
 Quæ, sævum ingenium variis involvens modis, 5
 Illic per artus fratris explicuit fugam,
 Hic cæde patris Peliadum infecit manus.”
 Quid tibi videtur ? “ Hoc quoque insulsum est,” ais,
 Falsòque dictum ; longè quia vetustior
 Ægea Minos classe perdomuit freta, 10
 Justoque vindicavit exemplo impetum.”

father of her husband, to the vigor of youth ; and in order to revenge the injuries which Jason had received from Pelias, who had usurped his throne, she prevailed on his daughters to attempt a similar restoration on their father. By her direction they drew the blood from his veins, and cut his body in pieces ; his limbs were then put into a cauldron of boiling water, but Medea refusing her promised assistance, his flesh was consumed, and his unfortunate daughters had to deplore the cruel death of their father.

Barbarûm, of the barbarians ; the Greeks called the inhabitants of all countries, except their own, barbarians.

4 *Jacent*, are ruined.

6 *Illic*, there, in Colchis.

7 *Hic*, in Thessaly.

Peliadum, of the Peliades, the daughters of Pelias.

8 *Quid tibi videtur*, what think you of this specimen of the heroic style of Æsop ?

10 *Ægea freta*, that part of the Mediterranean sea now called the Archipelago.

Minos, a king of Crete.

11 *Impetum* : *piratarum* is here understood.

Quid ergo possum facere tibi, lector Cato,
 Si nec fabellæ te juvant, nec fabulæ?
 Noli molestus esse omnino literis,
 Majorem exhibeant ne tibi molestiam.

Hoc illis dictum est, si qui stulti nauseant, 5
 Et, ut putentur sapere, cœlum vituperant.

FABULA VI.

VIPERA ET LIMA.

MORDACIOREM qui improbo dente appetit,
 Hôc argumento se describi sentiat.

In officinam fabri venit vipera :
 Hæc cùm tentaret, si qua res esset cibi, 10
 Limam momordit. Illa contrà contumax,
 “ Quid me,” inquit, “ stulta, dente captas lædere,
 Omne assuevi ferrum quæ corrodere?”

1 *Lector Cato*, a reader, whom, like Cato, it is difficult to please. Cato was a noble Roman of the most illustrious and unblemished reputation, but his conduct and principles were so rigid and austere, that his name was often applied by his countrymen to any person of a captious disposition.

2 *Fabellæ*, such fables as I write.

Fabulæ, such histories as

I have represented Æsop as attempting to write in the preceding lines.

4 *Exhibeant ne tibi*, lest they give you.

5 *Si qui*, if there are any who.

6 *Cœlum*, heaven ; a metaphorical expression used here to signify perfection.

7 *Mordacior*, one more violent than himself.

10 *Si qua res esset cibi*, if she could find any food.

FABULA VII.

VULPES ET HIRCUS.

HOMO in peric^lum simul ac venit callidus,
Effugium reperire alterius quærit malo.

Cùm decidisset vulpes in puteum inscia,
Et altiore clauderetur margine,

Devenit hircus sitiens in eundem locum : 5

Simul rogavit, esset an dulcis liquor,

Et copiosus; illa fraudem moliens,

“ Descende, amice, tanta bonitas est aquæ,
Voluptas ut satiari non possit mea.”

Immisit se barbatus. Tum vulpecula 10

Evasit puteo, nixa celsis cornibus,

Hircumque clauso liquit hærentem vado.

FABULA VIII.

DE VITIIS HOMINUM.

PERAS imposuit Jupiter nobis duas :

Propriis repletam vitiis post tergum dedit.

Alienis ante pectus suspendit gravem. 15

10 *Barbatus* : *hircus* is understood.

11 *Nixa*, springing.

Cornibus : *hirci* is understood.

14 *Dedit* : *unam* is here understood.

15 *Alienis* : *vitiis* is here understood.

Suspendit : *alteram* is here understood.

Hâc re videre nostra mala non possumus .
 Alii simul delinquent, censores sumus.

FABULA IX.

FUR ARAM COMPILANS.

LUCERNAM fur accendit ex arâ Jovis,
 Ipsumque compilavit ad lumen suum.
 Onustus sacrilegio cùm discederet, 5
 Repentè vocem sancta misit religio ;
 “ Malorum quamvis ista fuerint munera,
 Mihique invisa, ut non offendar subripi,
 Tamen, sceleste, spiritu culpam lues,
 Olim cùm ascriptus venerit pœnæ dies. 10
 Sed ne ignis noster facinori præluceat,
 Per quem verendos excolit pietas deos,
 Veto esse tale luminis commercium.”
 Ita hodie nec lucernam de flammâ deûm,
 Nec de lucernâ fas est accendi sacrum. 15
 Quot res contineat hoc argumentum utiles,
 Non explicabit alius, quàm qui reperit.

1 *Hâc re*, for this reason.

2 *Simul*, as soon as.

4 *Ad lumen suum*, by his own light.

6 *Vocem misit*, uttered these words.

Religio, the deity, to whom the altar was dedicated.

8 *Ut*, so that.

Subripi: *ea* is understood.

11 *Facinori*, to the wicked.

12 *Pietas*, the pious.

13 *Tale commercium*, such an interchange.

15 *Sacrum*: *ignem* is understood.

Significat primò, sæpe, quos ipse alueris,
 Tibi inveniri maximè contrarios.
 Novissimè interdicat, ne cum malefico
 Usus bonus consociet ullius rei.

FABULA X.

HERCULES ET PLUTUS.

OPES invisæ meritò sunt forti viro,
 Quia dives arca veram laudem intercipit.
 Cœlo receptus propter virtutem, Hercules
 Cùm gratulantes persalutâsset deos,
 Veniente Pluto, qui Fortunæ est filius,
 Avertit oculos. Causam quæsitivit pater. 10
 “ Odi,” inquit, “ illum, quia malis amicus est,
 Simulque objecto cuncta corrumpit lucro.”

FABULA XI.

CAPELLÆ ET HIRCI.

BARBAM capellæ cùm impetrâsset ab Jove,
 Hirci inœrentes indignari cœperunt,

2 *Inveniri: eos* is understood.

8 *Gratulantes: ei* is understood.

9 *Pluto*, Plutus, the god of riches.

Fortunæ, of Fortune, a god-

dess who is said to have honor and riches at her disposal.

12 *Objecto lucro*, by the temptation of gain.

14 *Cœperunt* has here its penultima short.

Quòd dignitatem fœminæ æquâssent suam :
 “ Sinite,” inquit, “ illas gloriâ vanâ frui,
 Et usurpare vestri ornatum muneris,
 Pares dum non sint vestræ fortitudinis.”

Hoc argumentum monet, ut sustineas tibi 5
 Habitu esse similes, qui sunt virtute impares.

FABULA XII.

GUBERNATOR ET NAUTÆ.

CUM de fortunis quidam quereretur suis,
 Æsopus finxit consolandi gratiâ.

Vexatâ sævis navi tempestatibus,
 Inter vectorum lacrymas et mortis metum, 10
 Faciem ad serenam subitò mutatur dies
 Ferri secundis tuta cœpit flatibus,
 Nimiâque nautas hilaritate extollere.
 Factus perîclo, tum gubernator, sophus:

“ Parcè gaudere oportet, et sensim queri, 15
 Totam quia vitam miscet dolor et gaudium.”

2 *Inquit* : *Jupiter* is understood.

3 *Vestri muneris*, of your office.

6 *Habitu*, in appearance.
Esse eos is understood.

8 *Finxit* : *hanc fabellam* is understood.

12 *Tuta* : *navis* is understood.

16 *Miscet*, chequers.

FABULA XIII.

HOMO ET COLUBRA.

QUI fert malis auxilium, post tempus dolet.

Gelu rigentem quidam colubram sustulit,
 Sinuque fovit, contra se ipse misericors ;
 Namque ut refecta est, necuit hominem protinus.
 Hanc alia cùm rogaret causam facinoris, 5
 Respondit, “ Ne quis discat prodesse improbis.”

FABULA XIV.

VULPES ET DRACO.

VULPES, cubile fodiens, dum terram eruit,
 Agitque plures altiùs cuniculos,
 Pervenit ad draconis speluncam ultimam,
 Custodiebat qui thesauros abditos. 10
 Hunc simul aspexit, “ Oro, ut imprudentiæ
 Des primùm veniam ; deinde, si pulchrè vides,
 Quàm non conveniens aurum sit vitæ meæ,
 Respondeas clementer : Quem fructum capis

5 *Hanc : colubram* is understood.

Alia : colubra is here understood.

8 *Altiùs*, deeper than usual.

Agit, makes.

Phæd.

11 *Oro, vulpes ait* understood.

Imprudentiæ, to my unintentional intrusion.

12 *Si pulchrè vides*, if you clearly perceive.

Hôc ex labore, quodve tantum est præmium,
Ut careas somno, et ævum in tenebris exigas."

"Nullum," inquit ille: "verùm hoc a summo mihi
Jove attributum est." "Ergo nec sumis tibi,
Nec ulli donas quidquam?" "Sic fatis placet." 5

"Nolo irascaris, liberè si dixero;
Diis est iratis natus, qui est similis tibi."

Abiturus illuc, quò priores abierunt,
Quid mente cæcâ miserum torques spîritum?
Tibi dico, avare, gaudium hæredis tui, 10
Qui thure superos, ipsum te fraudas cibo;
Qui tristis audis musicum citharæ sonum;
Quem tiliarum macerat jucunditas;
Obsoniorum pretia cui gemitum exprimunt:
Qui, dum quadrantes aggeras patrimonio, 15
Cælum fatigas sordido perjurio;
Qui circumcidis omnem impensam funeris,
Libitina ne quid de tuo faciat lucrum.

3 *Nullum, est præmium*
understood.

4 *Ergo, vulpes ait* under-
stood.

5 *Sic, draco respondet* un-
derstood.

6 *Nolo, vulpes ait* under-
stood.

7 *Diis iratis*, under an ill
planet.

8 *Abiturus*, since you will
soon depart.

16 *Fatigas*, weary the pa-
tience of.

17 *Circumcidis*, retrench.

18 *Libitina*, the goddess
who presides over funerals;
in her temple at Rome every
thing necessary for burials
was sold.

De tuo, from your pro-
perty.

FABULA XV.

PHÆDRUS DE FABULIS.

Quid judicare cogitet livor modò,
 Licet dissimulet, pulchrè tamen intelligo.
 Quidquid putabit esse dignum memoriæ,
 Æsopi dicet; si quid minùs arriserit,
 A me contendet fictum quovis pignore : 5
 Quem volo refelli jam nunc responso meo :
 Sive hoc ineptum, sive laudandum est opus,
 Invenit ille, nostra perfecit manus.
 Sed exequamur cœptum propositi ordinem.

FABULA XVI.

NAUFRAGIUM SIMONIDIS.

Homo doctus in se semper divitias habet. 10
 Simonides, qui scripsit egregium melos,
 Quòd paupertatem sustineret faciliùs,

- 4 *Æsopi*, to be Æsop's. dramatic and elegiac poet,
Minùs arriserit, is less born in Cos, one of the Cy-
 pleasing. clades, about 500 years be-
 5 *Contendet quovis pignore*, fore the Christian era.
 he will lay any wager. *Egregium melos*, excellent
 8 *Ille*, Æsop poetry.
 11 *Simonides*, a celebrated

Circumire cœpit urbes Asiæ nobiles,
 Mercede acceptâ laudem victorum canens.
 Hôc genere quæstûs postquam locuples factus est,
 Venire in patriam voluit cursu pelagio :
 Erat autem natus, ut aiunt, in Ceâ insulâ. 5
 Ascendit navem, quam tempestas horrida
 Simul et vetustas medio dissolvit mari.
 Hi zonas, illi res pretiosas colligunt,
 Subsidium vitæ. Quidam curiosior,
 “ Simonide, tu ex opibus nil sumis tuis ? ” 10
 “ Mecum, ” inquit, “ mea sunt cuncta. ” Tunc pau-
 ci enatant ;
 Quia, plures, onere degravati, perierant.
 Prædones adsunt ; rapiunt quod quisque extulit ;
 Nudos relinquunt. Fortè Clazomenæ propè
 Antiqua fuit urbs, quam petierunt naufragi. 15
 Hic literarum quidam studio deditus,
 Simonidis qui sæpe versus legerat,
 Eratque absentis admirator maximus,
 Sermone ab ipso cognitum, cupidissimè
 Ad se recepit ; veste, nummis, familiâ 20
 Hominem exornavit. Cæteri tabulam suam
 13 *Extulit*, had saved. 20 *Ad se*, into his house.
 14 *Clazomenæ*, a maritime 21 *Tabulam suam*, their
 town of Ionia in Asia, now memorial, a representation of
 called Vourla. their misfortune and distress
 19 *Cognitum* : *illum* is un- painted on a board.
 derstood.

LIBER QUARTUS.

Portant, rogantes victum : quos casu obvius
Simonides ut vidit, “ Dixi,” inquit, “ mea
Mecum esse cuncta : vos quod rapuistis, perît.”

FABULA XVII.

MONS PARTURIENS.

Mons parturibat, gemitus immanes ciens ;
Eratque in terris maxima expectatio ; 5
At ille murem peperit. Hoc scriptum est tibi,
Qui, magna cùm minaris, extricas nihil.

FABULA XVIII.

FORMICA ET MUSCA.

Formica et musca contendebant acriter,
Quæ pluris esset. Musca sic cœpit prior :
“ Conferre nostris tu potes te laudibus ? 10
Ubi immolatur, exta prægusto deûm ;
Moror inter aras, templa perlustro omnia ;
In capite regis sedeo, cùm visum est mihi ;
Et matronarum casta delibo oscula ;

1 *Casu obvius*, meeting them accidentally.

7 *Extricas nihil*, bring nothing to effect.

9 *Pluris*, of the greater consequence.

11 *Extæ deûm*, the entrails of the victims offered to the gods.

Laboro nihil, atque optimis rebus fruor.
 Quid horum simile tibi contingit, rustica? ”
 “ Est gloriosus sanè convictus deûm,
 Sed illi, qui invitatur, non qui invisus est.
 Reges commemoras et matronarum oscula; 5
 Ego granum in hyemem cùm studiosè congero,
 Te circa murum video pasci stercore.
 Aras frequentas; nempe abigeris, quò venis.
 Nihil laboras; ideo, cùm opus est, nil habes.
 Saperba jactas, tegere quod debet pudor. 10
 Æstate me laccessis; cùm bruma est, siles.
 Mori contractam cùm te cogunt frigora,
 Me copiosa recipit incolumem domus.
 Satìs profecto retudi superbiam.”
 Fabella talis hominum discernit notas 15
 Eorum, qui se falsis ornant laudibus,
 Et quorum virtus exhibet solidum decus.

FABULA XIX.

SIMONIDES A DIIS SERVATUS.

QUANTUM valerent inter homines literæ,
 Dixi superiùs; quantus nunc illis honos
 A superis sit tributus, tradam memoriæ. 20

3 *Est: formica respondet is*
understood.

12 *Contractam, shrivelled up.*
15 *Notas, the characters.*

Simonides idem ille, de quo retuli,
 Victoris laudem cuidam pyctæ ut scriberet,
 Certo condixit pretio : secretum petît.
 Exigua cùm frænaret materia impetum,
 Usus poëtæ, ut moris, est licentiâ, 5
 Atque interposuit gemina Lædæ sidera,
 Auctoritatem similis referens gloriæ.
 Opus approbavit ; sed mercedis tertiam
 Accepit partem : cùm reliquâ posceret,
 “ Illi,” inquit, “ reddent, quorum sunt laudis duæ.
 Verùm ut ne iratè dimissum te sentiam, 11
 Ad cœnam mihi promitte ; cognatos volo
 Hodie invitare, quorum es in numero mihi.”
 Fraudatus quamvis et dolens injuriâ,
 Ne malè dimissus gratiam corrumperet, 15
 Promisit. Rediit horâ dictâ ; recubuit.

4 *Impetum*, the force of his genius.

5 *Ut moris*, as such poetical liberties are sanctioned by custom.

6 *Interposuit gemina Lædæ sidera*, introduced the twin stars of Leda, Castor and Pollux, the sons of Leda and Jupiter ; these brothers were distinguished for their courage, virtue, and fraternal love, and were placed by Jupiter in the zodiac, where they form the con-

stellation called Gemini or the Twins.

7 *Auctoritatem referens*, applying an illustrious instance.

8 *Approbavit : pycta* is understood.

10 *Quorum sunt laudis duæ*, to whom two parts of the praise in your poem are devoted.

12 *Promitte, te venturum* understood.

13 *Es mihi*, you are considered by me.

Splendebat hilare poculis convivium ;
 Magno apparatu læta resonabat domus.
 Repentè duo cùm juvenes, sparsi pulvere,
 Sudore multo diffuentes corpora,
 Humanam supra formam, cuidam servulo 5
 Mandant, ut ad se provocet Simonidem,
 Illius interesse ne faciat moram.
 Homo perturbatus excitat Simonidem.
 Unum promôrat vix pedem triclinio,
 Ruina cameræ subitò oppressit cæteros ; 10
 Nec ulli juvenes sunt reperti ad januam.
 Ut est vulgatus ordo narratæ rei,
 Omnes scierunt numinum præsentiam
 Vati dedisse vitam, mercedis loco.

FABULA XX.

EPILOGUS AD EUTYCHUM.

SUPERSUNT mihi quæ scribam, sed parco sciens ;
 Primùm esse ne tibi videar molestior, 16
 Distringit quem multarum rerum varietas ;
 Dein si quis eadem fortè conari velit,

3 *Duo juvenes*, Castor and Pollux.

4 *Corpora*, the accusative case governed by *secundùm* understood.

7 *Illius interesse*, that it very much concerned him.

12 *Ordo narratæ rei*, the particulars of the history.

Habere ut possit aliquid operis residui.
 Quamvis materiæ tanta abundet copia,
 Labori faber ut desit, non fabro labor.
 Brevitati nostræ præmium ut reddas, peto,
 Quod es pollicitus; exhibe vocis fidem; 5
 Nam vita mortì propior est quotidie;
 Et hòc minus perveniet ad me muneris,
 Quo plus consumet temporis dilatio.
 Si citò rem perages, usus fiet longior:
 Fruar diutiùs, si celeriùs cœpero. 10
 Languentis ævi dum sunt aliquæ reliquæ,
 Auxilio locus est: olim senio debilem
 Frustrà adjuvare bonitas nitetur tua,
 Cùm jam desierit esse beneficium utile,
 Et mors vicina flagitabit debitum. 15
 Stultum admovere tibi preces existimo,
 Proclivis ultro cùm sit misericordia.
 Sæpe impetravit veniam confessus reus;
 Quantò innocenti justiùs debet dari?
 Tuæ priùs sunt partes, aliorum dein; 20
 Similique gyro venient aliorum vices.
 Decerne quod religio, quod patitur fides,
 Et gratulari me fac judicio tuo.

Excedit animus, quem proposuit, terminum;

1 *Residui*, left.

19 *Debet*: *venia* is under-

5 *Exhibe vocis fidem*, make stood.
good your promise.

20 *Partes*, this kind office.

Sed difficulter continetur spiritus,
Integritatis, qui, sinceræ conscius,
A noxiorum premitur insolentiis.
Qui sint, requires ; apparebunt tempore.
Ego, quondam legi quam puer, sententiam, 5
“ Palam mutire plebeio piaculum est, ”
Dum sanitas constabit, pulchrè meminero.

4 *Qui sint*, who these in- 6 *Palam mutire*, to com-
jurious persons are. plain openly of injuries.

PHÆDRI FABULARUM

LIBER QUINTUS.

PROLOGUS

AD PARTICULONEM.

Cum destinâssem operis habere terminum,
In hoc, ut aliis esset materiæ satis,
Consilium tacito corde damnavi meum;
Nam si quis talis etiam est tituli artifex,
Quo pacto divinabit quidnam omiserim, 5
Ut illud ipsum cupiat famæ tradere,
Sua cuique cum sit animi cogitatio,
Colorque proprius? Ergo non levitas mihi,

2 *In hoc*, to the end.

3 *Tacito corde*, in my private thoughts.

4 *Nam si &c.* for if there should happen to be any other writer of fables, will he approve the fables of

Æsop, which I have omitted, so as to be desirous of writing them for posterity, since every man has an invention of his own and a peculiar genius?

Sed certa ratio, causam scribendi dedit.
 Quare, Particulo, quoniam caperis fabulis,
 Quas Æsopeas, non Æsopi nomino,
 (Quasi paucas ostenderit, ego plures dissero,
 Usus vetusto genere, sed rebus novis,) 5
 Quarum libellum dum vacive perleges,
 Hunc obtrectare si volet malignitas,
 Imitari dum non possit, obtrectet licet.
 Mihi parta laus est, quòd tu, quòd similes tui,
 Vestras in chartas verba transfertis mea, 10
 Dignumque longâ judicatis memoriâ.
 Illiteratum plaustum nec desidero.
 Æsopi nomen sicubi interposuero,
 Cui reddidi jampridem, quidquid debui,
 Auctoritatis esse scito gratiâ; 15
 Ut quidam artifices nostro faciunt sæculo,
 Qui pretium operibus majus inveniunt, novo
 Si marmori ascripserunt Praxitelen suo,
 Trito Myronem argento : plùs vetustis nam favet
 Invidia mordax, quàm bonis præsentibus. 20
 Sed jam ad fabellam talis exempli feror.

3 *Quas &c.* which I do not assert to be Æsop's, but to be written in his manner.

5 *Genere : scribendi* is understood.

Rebus novis, new matter.

12 *Illiteratum plaustum*,

the commendation of the unlearned.

18 *Praxitelen*, the name of Praxiteles, a celebrated statuary of Greece, who flourished about 320 years before the Christian era.

FABULA I.

DEMETRIUS ET MENANDER.

DEMETRIUS, qui dictus est Phalereus,
 Athenas occupavit imperio improbo.
 Ut mos est vulgi, passim et certatim ruunt;
 “Feliciter,” subclamant. Ipsi principes
 Illam osculantur, quâ sunt oppressi, manum, 5
 Tacitè gementes tristem fortunæ vicem.
 Quinetiam resides et sequentes otium,
 Ne defuisse noceat, repunt ultimi;
 In quîs Menander, nobilis comœdiis,
 Quas, ipsum ignorans, legerat Demetrius, 10
 Et admiratus fuerat ingenium viri,

1 *Demetrius Phalereus*, a scholar of the philosopher Theophrastus; by his virtues and eloquence he raised himself to the highest offices in the Athenian state, and rendered himself so popular by his munificence, that the people raised 360 statues to his honor. After having held the supreme power ten years, a conspiracy was formed against him, and he was obliged to fly into Egypt, where he put an end to his life by drinking poison.

4 *Feliciter*, a salutation or prayer addressed to persons of dignity, and used on occasions of peculiar solemnity.

5 *Osculantur manum*. As Pope: And *kiss the hand* just rais'd to shed its blood.

7 *Resides*, men not engaged in public business.

9 *Menander*, a celebrated comic poet, who flourished at Athens about 280 years before the Christian era.

10 *Ipsum*, Menander himself.

Unguento delibutus, vestitu affluens,
 Veniebat gressu delicato et languido:
 Hunc ubi tyrannus vidit extremo agmine,
 “ Effœminatus quid hic in conspectu meo
 Audet venire?” Responderunt proximi, 5
 “ Hic est Menander scriptor.” Mutatus statim,
 Compellat hominem blandè, dextramque arripit.

FABULA II.

CALVUS ET MUSCA.

CALVI momordit musca nudatum caput,
 Quam opprimere captans, alapam sibi duxit gravem.
 Tunc illa irridens, “ Punctum volucris parvulæ 10
 Voluisti morte ulcisci: quid facies tibi,
 Injuriae qui addideris contumeliam?”
 Respondit, “ Mecum facilè redeo in gratiam,
 Quia non fuisse mentem lædendi scio:
 Sed te, contempti generis animal improbum, 15
 Quæ delectaris bibere humanum sanguinem,
 Optem necare vel majore incommodo.”

Hoc argumentum veniam magis dari docet,

- 9 *Sibi duxit*, gave himself. 18 *Dari: ei* is here understood.
 10 *Volucris parvulæ*, of a small fly. *Magis* does not scan. The critics propose various corrections.
 17 *Vel majore incommodo*, even at the expense of a greater inconvenience to myself.

Qui casu peccat, quàm qui consilio est nocens :
 Illum esse quâvis pœnâ dignum judico.

FABULA III.

HOMO ET ASINUS.

QUIDAM immolâsset verrem cùm sancto Herculi,
 Cui pro salute votum debebat suâ,
 Asello jussit reliquias poni hordei ; 5
 Quas aspernatus, ille sic locutus est,
 “ Tuum libenter prorsus appeterem cibum,
 Nisi, qui nutritus illo est, jugulatus foret.”

Hujus respectu fabulæ deterritus,
 Periculosum semper vitavi lucrum. 10
 Sed dicis, “ Qui rapuère divitias, habent.”
 Numeremus, agedum, qui deprênsi perierint ;
 Majorem turbam punitorum reperies.
 Paucis temeritas est bono, multis malo.

FABULA IV.

HOMO ET RUSTICUS.

PRAVO favore labi mortales solent, 15

1 *Consilio est nocens*, does
 an injury designedly.

5 *Hordei*, of the barley,
 by which the boar was fed.

11 *Habent : eas* is under
 stood.

12 *Numeremus : eos* is here
 understood.

Et, pro judicio erroris suum stantdu,
Ad pœnitendum rebus manifestis agi.

Facturus ludos, quidam dives, nobiles,
Proposito cunctos invitavit præmio,
Quam quisque posset ut novitatem ostenderet. 5

Venêre artifices laudis ad certamina,
Quos inter secura, notus urbano sale,
Habere dixit se genus spectacula,
Quod in theatro nunquam prolatum foret.
Dispersus rumor civitatem concitat : 10

Paulò antè vacua turbam deficiunt loca.
In scenâ verò postquam solus constitit,
Sinè apparatu, nullis adjutoribus,
Silentium ipsa fecit expectatio.

Ille in sinum repentè demisit caput, 15

Et sic porcelli vocem est imitatus suâ,
Verum ut subesse pallio contenderent,
Et excuti juberent; quo facto, simul
Nihil est repertum, multis onerant laudibus,
Hominemque plausu prosequuntur maximo. 20
Hoc vidit fieri rusticus : “ Non, meherculè,
Me vincet,” inquit : et statim professus est,

1 *Pro judicio*, in defence.

5 *Novitatem*, any new di-
version.

7 *Urbano sale*, for his plea-
sant wit.

11 *Turbam deficiunt*, can-
not hold the company.

16 *Suâ : voce* is here un-
derstood.

17 *Verum : porcellum* is
here understood.

Idem facturum melius se postridie.
 Fit turba major. Jam favor mentes tenet,
 Et derisuri, non spectaturi, sedent.
 Uterque prodit. Scurra digrunnit prior,
 Movetque plausus, et clamores suscitât. 5
 Tunc simulans sese vestimentis rusticus
 Porcellum obtegere, (quod faciebat scilicet,
 Sed in priore quia nil compererant, latens,)
 Pervellit aurem vero, quem celaverat, 10
 Et cum dolore vocem naturæ exprimit.
 Acclamat populus, scurram multò similis
 Imitatum; et cogit rusticum trudi foras.
 At ille profert ipsum porcellum e sinu;
 Turpemque aperto pignore errorem probans,
 “ En, hic declarat, quales sitis iudices.” 15
 Adhuc supersunt multa, quæ possim loqui,
 Et copiosa abundat rerum varietas;
 Sed temperatæ suaves sunt argutiæ,
 Immodicæ offendunt. Quare, vir sanctissime,
 Particulo, chartis nomen victurum meis, 20
 Latinis dum manebit pretium literis,
 Si non ingenium, certè brevitatem approba,
 Quæ commendari tantò debet justius,
 Quantò poëtæ sunt molesti validius.

2 *Favor*, partiality for the buffoon.

9 *Latens*, undiscovered.
10 *Fero*, of the real pig.

FABULA V.

DUO CALVI.

INVENIT calvus fortè in trivio pectinem,
 Accessit alter æquè defectus pilis :
 “Eja,” inquit, “in commune, quodcunque est lucri.”
 Ostendit ille prædam, et adjecit simul :
 “Superûm voluntas favit ; sed fato invido 5
 Carbonem, ut aiunt, pro thesauro invenimus.”
 Quem spes delusit, huic querela convenit.

FABULA VI.

PRINCEPS TIBICEN.

UBI vanus animus, aurâ captus frivolâ,
 Arripuit insolentem sibi fiduciam,
 Facilè ad derisum stulta levitas ducitur. 10

Princeps tibicen notior paulò fuit,
 Operam Bathyllo solitus in scenâ dare.
 Is fortè ludis, non satîs memini quibus,
 Dum pegma rapitur, concidit casu gravi

3 *In commune* : *sit* is here understood.

12 *Bathyllo*, a dancer and mimic.

11 *Princeps*, the name of a public flute-player.

14 *Pegma*, a piece of machinery used in performing plays.

Nec opinans, et sinistram fregit tibiam,
 Duas cùm dextras maluisset perdere.
 Inter manus sublatus, et multùm gemens,
 Domum refertur. Aliquot menses transeunt,
 Ad sanitatem dum venit curatio. 5
 Ut spectatorum mos est, et lepidum genus,
 Desiderari cœpit, cujus flatibus
 Solebat excitari saltantis vigor.
 Erat facturus ludos quidam nobiles ;
 Et incipiebat Princeps ingredier. Eum 10
 Adducit pretio, precibus, ut tantummodo
 Ipso ludorum ostenderet sese die.
 Qui simul advenit, rumor de tibicine
 Fremit in theatro ; quidam affirmant mortuum,
 Quidam in conspectum proditurum sinè morâ. 15
 Aulæo misso, devolutis tonitrubus,
 Dî sunt locuti more translatitio.

1 *Tibiam*. This word here signifies the leg ; but in the following line it is understood after *dextras*, and signifies the pipe of a musical instrument.

8 *Saltantis*: *Bathylli* is understood.

10 *Ingredier*, the old infinitive mood of *ingredior*.

14 *Affirmant*: *cum esse* is here understood.

16 *Aulæo misso*, the curtain being let down.

Devolutis tonitrubus, the thunder having roared. In the Roman theatres, the performers imitated the noise of thunder by rolling large stones on the boards behind the stage.

17 *Dî*, the performers, who personated the heathen deities.

Chorus reducto tunc et notum canticum
 Imposuit, cujus hæc fuit sententia,
 “ Lætare, incolumis Roma, salvo principe.”
 In plausus consurrectum est. Jactat basia
 Tibicen, gratulari fautores putans. 5
 Equester ordo stultum errorem intelligit,
 Magnoque risu canticum repeti jubet.
 Iteratur illud. Homo meus se in pulpito
 Totum prosternit; plaudit illudens eques;
 Rogare populus hunc coronam existimat. 10
 Ut verò cuneis notuit res omnibus,
 Princeps, ligato crure niveâ fasciâ,
 Niveisque tunicis, niveis etiam calceis,
 Superbiens honore divinæ domûs,
 Ab universis capite est protrusus foras. 15

1 *Reducto: tibicini* is here understood.

3 *Principe: Tiberio* is here understood.

4 *Jactat basia &c.* the piper Princeps, applying to himself the song, which was sung in honor of Tiberius, supposed that the acclamations of the spectators were intended to congratulate him on his recovery and re-appearance on the stage.

6 *Equester ordo*, the spectators, who were of equestrian rank. The inhabitants of Rome were divided into three classes, patricii or senators, equites or knights, and plebs or the people.

14 *Divinæ domûs*, not intended for him, but for the royal family of Cæsar.

15 *Capite*, headlong.

FABULA VII.

OCCASIO DEPICTA.

CURSU volucris pendens in novaculâ,
 Calvus, comosâ fronte, nudo corpore,
 Quem si occupâris, teneas, elapsum semel
 Non ipse possit Jupiter reprehendere,
 Occasionem rerum significat brevem. 5
 Effectus impediret ne segnis mora,
 Finxêre antiqui talem effigiem temporis.

FABULA VIII.

TAURUS ET VITULUS.

ANGUSTO in aditu taurus luctans cornibus,
 Cùm vix intrare posset ad præsepia,
 Monstrabat vitulus, quo se pacto plecteret: 10
 “Tace,” inquit; “antè hoc novi, quàm tu natus es.”
 Qui doctiorem emendat, sibi dici putet.

FABULA IX.

VENATOR ET CANIS.

ADVERSUS omnes fortis veloces feras,

1 *Cursu volucris*, and passing on with rapidity.

Pendens, the representation of a person standing.

10 *Quo pacto*, in what manner.

12 *Putet : hoc* is understood.

Canis, cùm domino semper fecisset satîs,
 Languere cœpit annis ingravantibus.
 Aliquando objectus hispidi pugnæ suis,
 Arripuit aurem, sed cariosis dentibus
 Prædam dimisit. Hic tum venator dolens 5
 Canem objurgabat ; cui latrans contrà senex,
 “ Non te destituit animus, sed vires meæ.
 Quod fuimus, laudas ; jam damnas, quod non sumus.”
 Hoc cur, Philete, scripserim, pulchrè vides.

2 *Annis ingravantibus*, with *ber* used instead of the singular.
 old age.

8 *Fuimus*, the plural num-

QUESTIONS.

BOOK I.

In what country was Phædrus born?

For what are the fables of Phædrus remarkable?

Who was Æsop?

In what age did Æsop live?

In what method of instruction did Æsop excel all the ancient philosophers?

What are the two ends which Phædrus designed his fables to answer?

By what fable does Phædrus describe the injustice and cruelty of those who oppress the weak under feigned pretences?

On what occasion was the fable of the frogs asking for a king first delivered by Æsop?

Where is Athens?

By whom and at what period was Athens founded?

In what country was Cecrops born?

What was the first form of government in the Athenian state, and how long did it continue?

What form of government succeeded the monarchical at Athens, and what were the chief magistrates called?

What three significations has the word *tyrannus*?

Who was Pisistratus?

By what philosophers were the ambitious designs of Pisistratus opposed?

Who was considered the chief of the heathen deities?

Who is said to have been the messenger of the gods?

Whose son was Mercury?

What is generally the meaning of *per*, when used in composition with another word?

What useful lesson may be deduced from the fable of the vain jackdaw?

How is the dog said to have lost the meat, which he carried in his mouth, as he was crossing a river?

What truth is the fable of the dog losing the meat designed to convey?

What is the moral of the fifth fable?

What exclamation is the fox said to have made at the sight of a mask?

To what description of persons is the fable of the fox and the mask addressed?

What is the moral of the seventh fable?

What happened to the sparrow as she was taunting the hare that had been seized by an eagle?

What truth is the fable of the sparrow and the hare intended to teach?

What is the moral of the ninth fable?

What useful lesson may be derived from the fable of the ass and the lion?

What is the moral of the eleventh fable?

By what artifice did the fox get from the crow the cheese which she had stolen?

What does the fable of the fox and the crow teach those who are pleased with flattery?

How did the king discover the ignorance of the shoemaker, when he professed to be a physician?

To what persons is the thirteenth fable addressed?

What important truth may be deduced from the fable of the sheep, the dog, and the wolf?

What useful lesson is inculcated by the fable of the dogs attempting to drink a river dry?

What is the moral of the eighteenth fable ?

What may be learned from the answer of the man to the weasel, in the nineteenth fable ?

What reply did the dog make to the thief, who attempted to bribe him ?

What instruction is the fable of the dog and the thief designed to convey ?

What is the moral of the twenty-first fable ?

Where is the river Nile ?

What truth is the twenty-second fable designed to illustrate ?

What did the stork say to the fox, as he was licking the outside of the jar ?

To whom is the twenty-fourth fable applicable ?

What moral may be deduced from the fable of the fox and the eagle ?

What is the moral of the twenty-sixth fable ?

What lesson is the fable of the kite and the doves intended to inculcate ?

BOOK II.

Why did the lion refuse to give to the robber a part of the bullock, which he had slain, and why did he afterwards offer it to the traveller ?

What is the moral of the second fable ?

What is the moral of the third fable ?

Who was Tiberius ?

How many of the Roman emperors were called Cæsar, and why was this appellation given them ?

Where is Campania ?

Where was the ancient city of Neapolis situated ?

What is the modern name of Neapolis ?

Where is mount Misenus, and whence is it said to have derived its name ?

Who was Lucullus, and at what period did he live?

By what sea is Italy separated from Sicily?

Where is the Tuscan sea?

Where was the city Pelusium, and for what was it once celebrated?

What is the modern name of Pelusium?

What custom was observed among the Romans, when a slave was made free?

What is the moral of the fifth fable?

What truth is the fable of the mules and the robbers intended to inculcate?

By whom was the stag discovered after he had taken refuge in the stable?

What is the moral of the seventh fable?

Why did the Athenians erect a statue to Æsop?

Where is the Tiber?

Where was Latium situated?

BOOK III.

Who were the Muses?

Where is mount Pierius, and to whom was it dedicated?

Who was Mnemosyne?

Why was Mnemosyne said to be the mother of the Muses?

Who was Sinon?

Why was Troy sometimes called Dardania?

Of what philosopher was Æsop the slave?

Where is Phrygia?

Who was Anacharsis?

Who was Linus?

From whom was Apollo descended?

Who was the most celebrated musician of antiquity?

Where is the river Hebrus, and what is its modern name?

Where is mount Falernus, and for what was it formerly celebrated?

What moral may be drawn from the fable of the panther and shepherds?

What is the moral of the fourth fable?

What description of persons is the gnat in the fifth fable intended to represent?

What is the design of Phædrus in the sixth fable?

How does the father in the seventh fable address his son and daughter?

What reply is Socrates said to have made to the man, who asked him why he had built so small a house?

Who was Socrates?

Who were the preceptors of Socrates?

What was the end of Socrates?

What truth is the eighth fable intended to teach?

What is the moral of the ninth fable?

Who was Hippolytus, and what was his end?

Where was the ancient city of Troy situated?

Why did the Greeks besiege Troy?

By what artifice was Troy taken?

Who was Cassandra?

Who was Paris?

At what age did the Roman youth change the *Toga prætexta* for the *Toga pura*?

Who were the centumviri?

Who was Augustus?

How did the wasp decide the dispute between the bees and the drones?

What truth is inculcated in the twelfth fable?

What moral may be deduced from the fable of the grasshopper and the owl?

Who was Pallas, and of what was she considered the goddess ?

Which of the birds was sacred to Minerva ?

What tree was sacred to Jupiter ?

Who was Venus, and what tree was sacred to her ?

Who was Phœbus, and which was his favourite tree ?

Who was Cybele, and which of the trees was sacred to her ?

Who was Hercules, and which was his favourite tree ?

What tree did Minerva choose, and what did Jupiter say concerning her choice ?

What is the moral of the fourteenth fable ?

Who was Juno, and which of the birds was sacred to her ?

Who were the *Parcæ* ?

What useful lesson may be derived from the fifteenth fable ?

BOOK IV.

What lesson is the fable of the weasel and the mice designed to teach ?

Why did the fox say that the grapes were sour ?

To whom is the fable of the fox and the grapes applicable ?

What lesson is the fable of the horse and the man intended to convey ?

Which of the mice were taken and killed in their contest with the weasels ?

What truth may be deduced from the fable of the weasels and the mice ?

What was the ancient *cothurnus* ?

Where is mount Pelion, and for what trees was it remarkable ?

For what purpose did Jason and his companions undertake a voyage to Colchis?

Where is Colchis?

By whom was the ship built in which Jason sailed to Colchis?

Who was Medea, and to whom was she married?

Who was Absyrtus, and what was his end?

Who was Æson?

How was Pelias killed?

What is the ancient name of the Archipelago?

Who was Minos?

What description of persons does the viper attempting to bite the file represent?

What truth is the fable of the fox and the goat designed to illustrate?

What two bags is Jupiter said to have placed on man?

What is the moral of the eighth fable?

What two lessons may be deduced from the ninth fable?

Who was Plutus?

Why did Hercules refuse to receive the congratulations of Plutus?

What is the moral of the tenth fable?

What moral is the eleventh fable designed to convey?

To what is human life compared in the twelfth fable?

Who is represented by the dragon watching his treasure in a cave?

Who was Simonides?

At what period and in what country was Simonides born?

Where is Clazomenæ, and what is its modern name?

What moral truth may be drawn from the history of the shipwreck of Simonides ?

To whom may the fable of the mountain bringing forth a mouse be applied ?

What two classes of persons are represented in the fable of the ant and the fly ?

Who were Castor and Pollux, and for what were they celebrated ?

What constellation of the zodiac are Castor and Pollux said to have formed ?

How are the sons of Leda said to have shown their regard to Simonides ?

BOOK V.

At what period did Praxiteles, the statuary, flourish ?

Who was Myron, and when did he live ?

Who was Demetrius Phalereus, and what was his end ?

At what period did Menander, the poet flourish ?

What is the moral of the second fable ?

What is the moral of the third fable ?

What lesson may be deduced from the fourth fable ?

Who was Bathyllus ?

Into what three classes were the inhabitants of Rome divided ?

What emblem of time is alluded to in the seventh fable ?

What moral may be drawn from the fable of the bull and the calf ?

THE END.

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